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Christ and the Pagan



I had no God but these,
The sacerdotal Trees,
And they uplifted me.
“I hung upon a Tree.”

The sun and moon I saw,
And reverential awe
Subdued me day and night.
“I am the perfect Light.”

Within a lifeless Stone —
All other gods unknown —
I sought Divinity.
“The Corner-Stone am I.”

For sacrificial feast,
I slaughtered man and beast,
Red recompense to gain.
“So I, a Lamb, was slain.”

“Yea; such My hungering Grace
That wheresoe'er My face
Is hidden, none may grope
Beyond eternal Hope.”

— John Baumister Tabb.

Life and Light

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The Forward Look of a Jubilee Missionary

A CONFESSION OF FAITH AFTER TWO YEARS ON THE FIELD

This statement is taken from the papers of a recently accepted missionary candidate. It is not usual to give publicity to such intimate papers, but with the consent of the young woman we are allowing our readers the privilege of seeing the deep purpose of this candidate in returning to the land of her birth to carry on the work of her parents.
—*The Editor.*

AT the end of the voyage I found myself back in India with a queer "Rip Van Winkle" feeling as though I had not really been away at all, only dropped out sometime somewhere. The experiences of the two years that followed could not adequately be written up in two volumes.

The challenge of my task was so great that it dissolved into thin air the religious doubts that I, like every normal, thinking college girl, had accumulated from philosophy and other such studies, and from the over-analytic, too-theoretical attitude that is the natural result of four years of all brain and no practical activity. In my work in the school I found more need for my heart than for my head, for immediate and constant action than for protracted contemplations. What time I had alone and away from my work I found I had to use in direct communion with the great Source of all strength, wisdom and love. I found that I could not of myself alone be "all things to all men." I could not go through a day successfully without at least half an hour with Him whose work I was doing, for I had to know how He wanted it done or I could not accomplish it at all. Of course I found from day to day that I grew to know and love Him better and that I wanted more and more to bring those for whom I was working to know Him as I knew Him, and to see Him, and not myself, in me.

I wish that more young girls just out of college might have the same experience of trying to cope with tasks bigger than they are, and also the experience of knowing intimately the utter barrenness and loveless-

ness of lives such as those of Indian women and children and the miraculous change wrought in such lives by the faith, hope and love that come through Jesus Christ.

To my mind the message given depends in its nature so exclusively on the mind of the particular individual that my message must be of several kinds according to the individuals among whom I shall work in India.

1. To the little child up to the age of ten, who has been brought up in a home of ignorance, squalor, and often vice and idolatry, who has been taught no lessons of self-control, unselfishness or love for others, whose idea of love has consisted in fits of indulgence on the part of its parents, whose idea of discipline for wrongdoing has been the wrath of its parents—to such a child my message will be of the Christ Child, of his pure and lovely childhood, his obedience to his parents, helpfulness and unselfishness in the home, his devotion to his heavenly Father's business. It shall be, too, of the man Christ who loves little children the world over and wants them to live with Him all day long and to be like Him, who wants them to tell their little brothers and sisters, playmates and even their fathers and mothers about Him and his love for them all. It shall be, also, of the one great God who is our Father and who loved us so much and was so grieved because we did not love Him enough to try to do as He wanted us to do that He sent Jesus, His Son, to live with us in poverty and suffering in order to show us how to love and please God better, and of just how we can please God better and how we can learn to love Him more.

2. To the girl from ten to fifteen on whose mind the evil and ugliness that she sees around her is beginning to make a conscious influence and to appear more attractive than goodness, in whom at the same time is growing that spiritual insight and longing for God which is such a marked characteristic of the Indian make-up, though so often *entirely* separate from their moral consciousness and motives of living, my message shall be one of unconscious influence rather than verbal persuasion. My effort shall be to make beauty and goodness attractive to her, to gain her admiration, confidence and love, and so to live that she in striving to be like me and to please me, will be able to make no compromise with evil but will be growing more like Christ. I shall try to guide her spiritual tendencies along the line of moral

consciousness and try to develop her love for spiritual things by leading her to want to pray more sincerely and more naturally in a way that will develop her consciousness of God and of His will for her life. I will try to make the Bible seem more of a personal message to her to help her in guiding her life, and will try to influence her to join the church and so become an acknowledged follower of Christ and a member of the great organization of those who are working together to do the will of God.

3. To the young, inexperienced teacher, who feels the importance of a great learning and consequent superiority over her pupils and most of her associates, whose chief ambition is to receive a promotion in position or salary so that she may wear English shoes every day, to whom her Christianity is merely one of the stepping-stones to progress above her old class level and mode of living, and, in an active way, consists in a formal, well-worded prayer in teachers' prayer-meeting, going to church regularly, glibly conducting a Sunday school class, or perhaps taking charge of the Junior C. E.—to this young woman my message will be of the unstinting, untiring devotion of Christ in his service to others, of the humbleness and self-abnegation of his spirit, of his dependence on God for strength and guidance and his ascribing of all glory to God. It shall be of his resistance of the temptation to follow his own plan of work rather than God's, of his ideal companionship with his Father, his love for all sorts and conditions of men, and especially of his willingness to suffer not only death but, in life, poverty, bodily ills, misunderstanding, desertion by his friends, and even seeming defeat of his life-purpose. My message shall be of the duty of every Christian to take an active share in the work of the church in bringing in the kingdom. And the heart and soul of it all shall be, "Freely ye have received, freely give" of all your blessings to all who have not received, and begin right here and now with your pupils and associates.

4. To the non-Christian teacher who is either ignorant of the real meaning of Christianity and thinks it is a low-caste religion, or is familiar with it in a prejudiced manner and is afraid of the sacrifice it may call for if he does not steel himself against it, or, on the other hand, is more than ready for a chance to argue it down in terms which originate in his head rather than his heart—to any of these my message

again is in my life and not my words. It is in my friendly attitude, my sincere admiration for everything that is truly good and noble in his life, home, literature, music, philosophy, and religion; my eagerness to learn more about these things; my ability to win his confidence, and his admiration for the Christian home, literature, art, motives and method of work, and even for the religion which teaches me to love so sincerely and practically these "untouchable" masses of humanity, and for the marvelous change which it somehow accomplishes in these "untouchables," which forces him to respect them and even to like to associate with them. This is the first part of my message to him; the second part, when he has come to talk with me of his own accord and in all sincerity and desire to know the secret of my life and work, is of God, the Father of all men, loving *all* alike and seeking their love and willingness to commit their lives to His will; of Jesus Christ, His Son, whom He sent to convey to men the message of His love and a better knowledge of Himself; of the manner in which Christ delivered that message not only with His lips but in His life of love and service culminating in His death at the hands of those He served; of the Holy Spirit of God which we can receive into our lives to guide, comfort, teach and strengthen us according to God's will; of the Bible as a revelation of God's dealing with His people and an inspiration and help in shaping our lives; of the brotherhood of man and the duty of serving our brothers; of sin which alienates us from God and of the pardon which God grants to all who really forsake sin; and finally, of the continuation of this life after the change called death in a sphere where there are no limitations except self-imposed ones, where there is no ignorance nor sin, and where we shall know and see God and those we have loved and lost here.

I realize that this classification does not include all the types for whom I shall have a message, as, for instance, the fathers and mothers of my schoolgirls or the ignorant cook-women in the school. But I think I have covered the largest classes of those with whom most of my time will be spent.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness and the work of faith with power.—II THESS. i. 11.

Editorials

While the October LIFE AND LIGHT is peculiarly the *Jubilee Number*, yet in the current issue are some further reminiscences and announce-

Looking Forward
to the Jubilee.

ments of interest and importance. We are still looking forward to the Jubilee, November 13-16. Many committees are busy with their preparations for the great gathering, arranging details with the utmost care so that when the meeting is actually in session there may be the least possible confusion. Those who are to have a part on the program are seeking God's blessing on the messages they are to bring. In the Branches the Golden Anniversary Gift is being rounded out for good measure of *The Gift of Money*. The Win One Woman effort has again been made in October in many an auxiliary in order that the Jubilee Increase Campaign shall not fail of *The Gift of Life*. Three more Jubilee missionaries have been sought by the Spirit of God and have responded to His call, thus gladdening the hearts of the missionaries who will welcome them to the field and of those who are receiving them into the foster care of the Board circle. Through all these far-reaching preparations and achievements runs a somber thread, not in keeping with the spirit of joy. For we think of the world strife, of sacrifices made by mothers and fathers, sweethearts and wives, for the sake of the principles of righteousness in national and international life. So if our friends when they come to Boston on November 13 miss some of the more jubilant notes in the hymn of praise, some of the gayer colors in the warp and woof of the garment of the celebration, they will understand and be in deep accord with the underlying reason. They will not fail to sympathize with the purpose which holds fast to the great and everlasting joyousness of the work which is making the kingdoms of the world to become the kingdoms of our Lord and of His Christ, yet are eager to keep out of this anniversary occasion, which comes in the midst of a world sadness such as never before has been seen, all signs of a too lavish expenditure, or a too exuberant jubilation.

The Joy of the Lord is Your Strength.

A heavy sorrow has fallen upon the missionary circle in Marsovan and one felt throughout the Western Turkey Mission in the death of Frances C. Gage. Miss Gage, July 15. Miss Gage who had previously been a member of the Mission returned in 1913 under the International Y. W. C. A., but has been associated with Miss Willard in Marsovan during these last distressing years. Her loss from every point of view is incomparable and the sympathy of all who knew of her remarkable life will go out to her associates. In the *Missionary Herald* for October may be found a brief account of her work.

Many inquiries are coming to us as to the possibility of securing the admirable Review of Fifty Years, written by Miss Frances J. Dyer for the October number of LIFE AND LIGHT. There was a special edition of this issue of the magazine which will be sold at five cents a copy.

The Historical Sketch.

Judging by the call for the Post-Jubilee programs, about 1,000 of our 1,500 auxiliaries are planning to hold echo meetings after the Jubilee. The material needed to carry out the plans proposed either for an afternoon meeting or for a Sunday evening service may be secured for twenty-five cents at the Board rooms.

The Local Jubilee Celebrations.

The experiment tried this year of combining the American Board Almanac and the Prayer Calendar has proved so successful that the same plan has been adopted for 1918. The Year Book of Missions for 1918 is ready and may be had on application to Miss Hartshorn. Those who realize what a mine of information is contained between the covers of this attractively illustrated little pamphlet will be in haste to secure it. The price is ten cents.

The Year Book of Missions.

Five more have joined the group of Jubilee missionaries, which now numbers twenty-one, not quite half the fifty for whom we have been seeking before November, 1917. Several others are in sight but not quite ready to send in their applications.

Our Latest Jubilee Missionaries.

In addition to the three mentioned on opposite page we welcome two more daughters of missionaries, Miss Martha M. Van Allen from Madura, India, and Miss Elizabeth W. Read from Montreal, Canada.

Miss Mary M. Rogers, whose home has been in Medford, a graduate of Northfield Seminary, has recently finished her training at the Massachusetts General Hospital, and has now been adopted as a nurse for our hospital in Madura, to take the place of Miss Ruth C. Heath, who has resigned. Miss Rogers hopes to go to the field early in 1918 and will receive her commission at the Jubilee meeting.



Miss Rogers

Miss Alice Elizabeth Cary, a graduate of Wellesley, 1915, who has been assisting at the Doshisha Girls' School in Kyoto, Japan, has asked for and received permanent appointment. She is the daughter of Rev. and Mrs. Otis Cary of Kyoto, and brings to her chosen life work unusual qualifications.



Miss Cary

Miss Adelaide S. Fairbank is also the daughter of missionaries, this time "unto the third or fourth generation." Her father and mother, Rev. and Mrs. Edward Fairbank of Vadala, are now in this country because of Mrs. Fairbank's need of medical care. Adelaide, who graduated from Mount Holyoke

in 1915, went to India to spend a year with her parents before continuing her studies. She was put almost at once in charge of the Girls' School at Ahmednagar, where she had unusual responsibilities for a girl of twenty, which she carried with modesty and ability. Later she assisted in the kindergarten work at Sholapur, relieving Miss Harding. She has returned to this country for a time and will be in the employ of the Student Volunteer Movement during the winter with headquarters in New York.



Miss Fairbank

Mrs. Richard C. Winsor, who sailed from Vancouver, August 2, has arrived safely in Ceylon, where she will make her home with her son. Miss Carolyn T. Sewall sailed August 25 from San Francisco, returning to her work in Tientsin, China. Miss Sewall, who came home because of the serious illness of her mother, had the joy of seeing both her parents on the way to recovery before she left them. She was accompanied by Miss Carolyn Welles, one of our Jubilee missionaries, on her way to Sholapur, where she will be in charge of the kindergarten work. Dr. Gurubai Karmarkar of Bombay arrived in San Francisco in time to speak at the annual meeting of the Woman's Board of the Pacific, and has since been attending the meetings of the American Board in Columbus, Ohio. Dr. Karmarkar is *en route* for Boston, having come from India expressly to attend the Jubilee meetings,—her first furlough in many years. After the meetings in November Dr. Karmarkar hopes to do some post-graduate study.

Miss Isabelle Phelps of Paotingfu, China, who arrived during the summer on her first furlough is making her headquarters in Meriden, N. H., where her mother resides. Dr. Katharine Scott, who was obliged to give up her work in the Madura Hospital, for health reasons, is living with her father in California, and is improving in health.

It was a pleasure to have with us at the opening meetings of the Executive Committee Miss E. Harriet Stanwood, who will make her home in St. Paul, Minn., after the Jubilee. Miss Stanwood is to give the historical address for the Home Department at this meeting.

The Branch meetings during the fall weeks have shown an eagerness to be in line with the plans of the Board in this season of preparation, and reports are brought back by officers attending the various gatherings of an earnest spirit and a determination not to fall behind other years in their financial receipts in spite of the many calls upon the women of the churches at this time. Among the missionaries who have spoken at these Branch meetings are Miss Gilson, Mrs. Ransom, Miss Phelps and Miss Frost of Africa, Miss Richmond, Miss Harley and Miss Morley of Turkey, Mrs. Porter of Austria and Miss Phelps of China.

Personal
Notes.

Autumn
Meetings.

Among the arrivals from Turkey during the summer months are Miss Jeannie L. Jillson, Miss Vina Sherman, Miss Edith Parsons, Mrs. Isabel T. Merrill and two children, Mrs. Elvesta Leslie and child, Miss Fanny Burrage, Miss Stella Loughridge, Miss Theda B. Phelps, Miss Clara C. Richmond, Miss Isabelle Harley and Dr. Ruth Parmelee. Miss Lucile Foreman, Miss Grisell McLaren, Miss Myrtle Shane, Miss Elizabeth Webb and Mrs. Etta D. Marden arrived October 10.

At the annual meeting of the Mission held in Chihuahua, in September, it was decided that Miss Long should be continued as principal of the Colegio Chihuahuense, that Rev. and Mrs. A. C. Wright should continue in Chihuahua, where Mr. Wright has general oversight of the work, that Miss Prescott also should be stationed at Chihuahua as social worker and home visitor. Rev. and Mrs. L. B. Fritts were designated to Hermosillo, where Mr. Fritts has charge of the work of the State of Sonora. Miss Smith was named as principal of the Corona Instituto at Hermosillo, with Miss Jessie Bissell as assistant. Dr. and Mrs. John Howland are in Mexico City, where Dr. Howland is connected with the Union Theological Seminary.

It has not been found possible to reach with personal invitations all the people whom we would so gladly see at our Jubilee meeting.

Such a long list as spreads out before our eyes as we review in memory those whom we would delight to honor! The Charter Members of the Board, former members of the Executive Committee, those who have served as presidents of Branches, but are not now upon the lists of active workers,—all these and many others are in our minds; will not you therefore consider yourselves invited to be present at the meetings, November 14–16? We cannot for obvious reasons offer entertainment to all, but the Committee on Hospitality will be glad to help you to find comfortable boarding places. Your application should be sent *at once* to Mrs. E. L. Harvey, 503 Congregational House, Boston. If possible we shall be glad to reserve a seat for you in Park Street Church, but in order that we may know you are coming will you communicate immediately with Miss Helen B.

Arrivals from
Turkey.

Readjustments
in Mexico.

A Welcome
to Boston.

Calder, 503 Congregational House, asking for a ticket to reserved section?

As has been said before all women missionaries who are now or have been at any time connected with the American Board or the Woman's Boards, will be entertained, but their names should be sent at once to Mrs. Harvey. Missionaries should apply to Miss Calder for tickets to admit them to the section reserved for them at the church.

If you desire tickets for the Pageant, send a self-addressed, stamped envelope to Mrs. H. C. Fabyan, 21 Sparhawk Street, Brighton, Mass., and enclose price of ticket—50 cents, 75 cents or \$1.00. Time, November 13, 8 p.m. Place, Jordan Hall.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM SEPTEMBER 1-30, 1917

	For Regular Work			For Buildings	For Work of 1917	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1916	\$14,637.70	\$1,253.80	\$15,891.50	\$1,879.18	—	\$202.00	\$66.08	\$18,038.76
1917	13,453.18	125.75	13,578.93	5,612.69	—	151.00	1,176.10	20,518.72
Gain				\$3,733.51			\$1,110.02	\$2,479.96
Loss	\$1,184.52	\$1,128.05	\$2,312.57			\$51.00		

OCTOBER 18, 1916, TO SEPTEMBER 30, 1917

1916	\$105,741.00	\$6,013.72	\$111,754.72	\$43,725.27	—	\$2,949.92	\$16,628.59	\$175,058.50
1917	110,346.31	4,668.62	115,014.93	59,247.74	\$4,308.31	2,199.92	17,921.28	198,692.18
Gain	\$4,605.31		\$3,260.21	\$15,522.47	\$4,308.31		\$1,292.69	\$23,633.68
Loss		\$1,345.10				\$750.00		

RECEIPTS FOR REGULAR WORK AND BUILDINGS JANUARY 1 TO SEPTEMBER 30, 1917

Counting on Apportionment for 1917				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$95,821.95	\$6,806.79		\$107,558.41	\$14,890.36	\$17,805.45	\$140,254.22

A Challenge to Christian Women

A MESSAGE FROM THE EXECUTIVE COMMITTEE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

In these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a word of warning.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:—

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the church, and have not we women dedicated ourselves to this task?

Never were there such challenging opportunities as to-day. Africa and Asia stand at the crossroads. *To-day* we can lead them to Christ if we are faithful, but it may mean at such cost as we never have dreamed. The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past. How will you meet it? How shall I?

MRS. J. H. MOORE, *President of Federation.*

Watching the Wheels of Progress

By Rev. Charles N. Ransom, Amanzimtoti, South Africa



Some will remember *Helen's Babies* and that wistful plea, "I want to see the wheels go 'round." It reflects a universal instinct and is the cry of old and young. Being lured to Africa by Dr. Patton's book, as well as by a thousand other calls, we "want to see the wheels go 'round"—the wheels of Christian progress, the wheels of evangelism.

Mrs. Ransom and I will never forget the Sunday we rode horseback from the old mission center of Amanzimtoti to Gologodo, a solid heathen district. No, not solid, for the wheels had already begun to move. A lusty lad had come from his big kraal at Gologodo to work for Mr. Kilbon, so long the chairman of the Zulu Mission. That was in the days when family worship was expected in every Christian home, and of course in a missionary's family. It was a field where the returns were a hundred-fold, for the seed was continually sown, and cultivation was intensive. The girls from the kitchen, and the boys who cut wood or attended to other outside work, came in. Line upon line, from the "grandest library in the world," was brought to bear on these untutored minds, and one day Umswezi saw a great light—the Light of the World. He gave his heart to Christ, and the proof of the genuineness of the transaction was his immediate eagerness to bring his people out of darkness into light. The missionary is born when the man is truly "born again." The life is the light of men. So Umswezi began to work for the illumination of his people, and again and again he begged us to go over and help in the Sunday service. The day at last came when we could go.

We ride across the Amanzimtoti river, soon leave the main road—a street lined with the houses of Christian natives—and turn into native paths. Down hill and up hill we go, into the bush, across the rough bed of the roaring brook, till we come to a hill so steep and wild that we dismount. We reach Gologodo. Where is the church? There it is, a grand old *um-to-mbe* or wild fig tree. We are already used to worshiping out of doors, but here is a surprise for us, which

we have never seen equaled before anywhere. The burning zeal of Umswezi has not only touched the hearts of his people, but speeded up the wheels of his imagination and made him real master of the situation. Here is something grander than a cathedral, under the circumstances. The blood of a converted heart soon flows to head and hand. Umswezi, with some of his helpers—he is the only dressed Christian here—has cut off the lower branches of the tree and piled them up to form a circular wall, just under the perimeter of the branches which remain. So much for the walls of the church. What about the door? This is most beautiful and significant—palms. The wild palms form the posts of the door, and are woven together above so as to form a perfect arch. And where are the seats? Branches of the tree, hewn off on one side and set up on forked sticks. And what can he do for a pulpit? This was foreordained and needed only the opened eye to finish it. The tree itself had an early bend so that at just the height of a table it runs for a little ways horizontally. This needed to be shaved a little and then was complete for the Bible—a natural pulpit. A little higher is another bend in the tree, and with a little cutting here—presto! a side table for the hymn-book! But in every well appointed church, *flowers* (Christ's object lesson, "Consider the lilies") must come to the front. In a heathen home you might as well look for a gold mine as for a vase: Again we fall back on foreordination. The tree was planned to this end, and God only needed a woodpecker, and that bright mind of Umswezi's, to complete the plan. Just above the place for the hymn-book, on a projecting elbow of the tree, is the woodpecker vase, and Umswezi has filled it with wild flowers. The wheels do move!

But what about Sunday school, that gem of the church organization? When it took centuries for the Anglo-Saxon to get it started, you will not look for it to-day at this primitive stage of progress. Look again and wonder, as we do. The Sunday school already in session! What a sight! Fifteen or twenty children, all in their Sunday best, which was their every-day best—a handsome, bronze skin. A few have bead dresses and ornaments, but many, though under the fig tree, are without even the conventional fig-leaf. But pupils are easier to get than teachers. Who will shepherd these little

lost lambs? The teacher is foreordained. She is at her task—a fine strong young woman, in native garb, beaded and bronzed. Her head is not crowned with clay, for she is not engaged to be married (but now she wears a crown of gold I trust, for she has gone home to heaven). Can *she* teach the Gospel? does *she* know the Gospel? How many Zulu women I have pressed to decide for Christ and they have answered, “I cannot, for I have no dress.” But Umswezi’s sister has caught the real spirit of the Evangel from her brother before she has had a chance to change from beads and brass to skirt and blouse. She is superintendent, teacher and choir leader all in one. How it thrills us to see those little “brownies” “tune their harps.” What about blackboard exercises? Miss Price’s wonderful charts are hanging there and solve the problem. Oh! how our hearts burn within us to see these wheels within wheels and to realize that the mechanism is in motion which will never end. The congregation numbers about ninety, in native costume.

Soon the seed-sowing bore fruit. Girl after girl ran away to us,—Umswezi’s sister and others. They were followed by angry parents and relatives who wished to drive them back home and back to heathen life. Umswezi’s brother Frank, one of those heathen boys, became a Christian. He attended the Amanzimtoti Institute, and in time became a teacher there—a fine disciplinarian. For years he taught the school at Gologodo. He married one of the girls who had



Carrying Fuel at Umzumbe

run away to become a Christian, and in time had a most comfortable home, large gardens, fenced in, the whole establishment a model and inspiration to the awakening community.

Poetic and beautiful as was the church, it would not be most comfortable in a thunder storm, in time of high winds, or during the six months of the rainy season. So after a time the little community of Christians gathered pluck enough and saved up money enough to put up a small church of corrugated iron, and this in a few years was succeeded by a still more substantial building, where perhaps two hundred might be comfortably seated. And so the transformation went on till many a Christian home, with



Clearing the Path to the Schoolhouse

beds, tables, pictures, books, supplanted the old kraal, with cowmanure carpet, beer pots, sleeping mats and wooden pillows.

The place is near enough to Amanzimtoti to remain an out-station. At least one preacher has come from this district. Tragedy has come—some of the early leaders were bewitched by old customs and fell, but some of even these have found the light again, and the work rolls on. And as in New England the school is the right hand of the church, so in Gologodo. It keeps on year after year, with its daily routine, its grand exercises at the close of the term—stirring, interesting. The heaven is at work. The wheels go 'round.

But the development is not the evolution dreamers' dream. It is evolution in the realm of grace. Grace admitted—Victory. Grace resisted—Retgression.

All these out-stations marking the progress of the central church at Amanzimtoti are like so many battlefields. About six miles from us was another heathen district. It seemed as impenetrable as an

African jungle. But one day a little girl appeared at our door, eager to be a Christian. Some word had convicted her of sin, and made her long to find the great, white way to heaven. She knew there was no chance at her own home and ran away naked. Before she reached us a native Christian gave her some pieces of cloth that she might be a little clothed on arriving. We took her in, fed her, clothed her, taught her. For months—for years—her father, especially, plotted to get her away, and persecuted her when in his power. More than once he tore the clothes from her body, and had her watched like a prisoner. She was brave as a lion, and escaped again and again from his cruel hands. She went at last to Inanda and made splendid progress in her studies. Then she returned to us, and a new temptation assailed in the line of extravagance in dress. She was more eager for a new dress than to help her father and mother as we advised. This led to a series of deceptions and lies, but one day at family worship she broke down and confessed the wrongs she had declared to the girls she would never disclose. Now her way was upward. Later she returned home. Her father was determined she should marry a heathen. Weary of the struggle, she yielded, and her life has been full of sorrow, but we hope even now, after all the sore travail, she will yield herself utterly to God. There is some promise of such a future, especially in her desire that her children should be trained to be Christians.

Another girl from the same district had very much the same difficulties, the same persecutions, but she fought without yielding to either persecution or flattery. Her heart was single, not double, and grew valiant. Her mind went on expanding by the help of the alphabet, the syllables, the primary school, the boarding school at Inanda, the constant association with educated people. Her hand grew cunning in many kinds of labor. She, like a true Christian, burned to save her people. She led her mother to Christ, her sisters to Christ; her influence was the supreme influence in lifting the district out of darkness into light. When we went to Natal, her brother was a wild youth, with monkey skins for a dress suit, skipping idly about from beer-drink to beer-drink—from dance to dance. When we came away, he was the most solid deacon of the Amanzimtoti church, faithful in all his duties, stirring his people to give and to serve, and much of the time conducting the services in the out-station, living no longer in

a kraal, but in a nice home from which his children toiled up the hill daily, five miles, to attend the Amanzimtoti Station school. Sanaye, the pioneer sister, lives in a Christian home at Amanzimtoti, a model wife, mother, housekeeper, Christian.

The wheels go 'round, though heathenism pulls back and though a godless civilization piles up barriers in the highway of God's chariot. There is progress, though at times the motion seems retrograde. What progress in *giving* since those days when the contribution ran away, being a hen, tied by the legs, which broke loose during the service. What progress in *knowledge of the Word of God* since those days when the women at Entinyane gathered in the little church without door or windows and sitting on the floor all around the room in the chilly morning, got some one to read to them a little portion of God's word to keep their dim faith burning through the day. What progress in the attitude toward *education* since Niya's brother chased her as she ran from her heathen home to the City of Refuge—a Mission station. When he saw he might lose her, he hurled his *assegai* and inflicted a wound which almost proved fatal.

What progress since the day when that little Zulu boy in a long shirt worked day after day, 70 hours in all, to earn a Bible. He went through the Mission schools, then crossed the sea, graduated at Mount Hermon and Columbia, entered the classic halls of Oxford—



Lace Making at Umzumbe

the pathbreaker of his nation there, studied law in Holland and is now a barristër-at-law in Johannesburg! What progress since Jwile Gumede started church and school at Umgeni. The place was utterly heathen. He worked in the face of the intensest opposition, concentrated in the person of the chief who was a multi-polygamist, having 34 wives. The chief fought each inch of advance. When Jwile died recently he left a church of 357 members with 39 lay preachers, the whole district leavened with the Gospel, and the opposition of the old chief changed to friendship and patronage. What progress at large in *patriotism*,—not many years ago, unrest, rebellion. When this great world-war began, the Zulus, though suffering under many grievances, put them aside, because Great Britain was in danger, and stood ready to dare and die for the Empire. One of our Zulu preachers was on his way to France, as chaplain to some of the South African blacks, going to dig in the trenches. The ship conveying them collided with another vessel in a fog off the coast of England and he went down with 600 comrades, all brave and loyal to the end.

One of our dear old deacons at Amanzimtoti used to come up the hill almost invariably with a smiling face and an exultant outburst as to the wonderful development of Christianity in Natal. He could remember when the whole land was in utter darkness. He could remember when hiding behind his mother's cow-skin skirt he peeked through his fingers at that strange being with a white face and four eyes (two of them being spectacles) whom he afterward came to love and follow as his dear missionary, Dr. Adams. Now the Amanzimtoti Church has its hundreds of members and a big circle of outstations, while Natal, all heathen when Mashobana was a boy, could roll up 60,000 church members (of various denominations), sheep of the Good Shepherd, and a constituency of 200,000 under Christian influences.

He saw the wheels go 'round, and leaped for joy. We have seen the wheels go 'round, but the time has come not only to thank God for the past, but to speed up. The ox-wagon must give way to the carriage, the carriage to the bicycle, the bicycle to the auto and the auto to the aëroplane, and so must it be with the spiritual forces. Our workers must be multiplied, the organization perfected, to hasten the coming of the King. He will usher in a mighty Jubilee of nations and a Millennium of Glory.

Jubilee Greetings from Inanda Graduates

A CHANGED LIFE FOR WOMEN

INANDA SEMINARY, SOUTH AFRICA.

The Woman's Board of Missions:—

I may count it as a privilege to be one of those who are asked to say a word of appreciation for the work of the American Woman's Board of Missions in South Africa. Mrs. M. K. Edwards as the first lady missionary sent out here by the above mentioned Board, is the founder and blessing to this place. So much has been done with regards to the education of the Zulu girls in Natal upon the foundation that she laid!

The women of our race were once looked upon as nothing but wealth, for they could be sent off to any man who had ten head of cattle to buy them. Now through the work of the Woman's Board there are among the prominent schools for girls in South Africa, Amanzimtoti Training School for Boys and Girls, Inanda Seminary and Umzumbu Home for Girls. In these schools the girls are trained to be qualified teachers, so as to educate and spread the light of the Gospel to those who are still in heathenism. They are taught almost everything pertaining to their lives, and greatest of all they are taught about the Love of God. I am glad that I have been educated in two of these schools.

The work done by this Woman's Board of Missions is great and I pray and wish to see it spread more and more influence over our people. I would like to see the Zulu girls taught proper Domestic Economy, Industrial Work, Housewifery and Music.

This is a foreign language to me and I would be glad to have written this letter in Zulu for I could be better able to express my thankfulness and appreciation to this Board.

(Signed) MABEL MAGDALENA MTEMBU.

In Central Africa alone there lies a single district over three thousand five hundred miles in length and six hundred miles in breadth in which uncounted multitudes, speaking scores of languages, are living still as wholly without Christ as if He had never come to man.—*H. Karl Kumm in The Soudan.*

A ZULU TEACHER'S TESTIMONY

INANDA SEMINARY, SOUTH AFRICA.

Dear Friends:—

It will be a surprise to you to get a letter from a person whose face and hands you have never seen or never will see, except in the presence of our Lord, whom we all both love and serve, at a place where hand will join with hand and where we shall meet to part or inquire no more.

Words seem to fail me to express the extensive work done by you of the Woman's Board of Missions for us here in Natal, South Africa. For my own part I feel able to say I was blind but now I can see, through the opportunity given me, so that by my writing, you can witness this day the fruit of your harvest field. Had I a thousand tongues to thank you for the following, I would do so.

One great curiosity with me is our old Mother Edwards, who it seems opened the stores of blessing for us wretched things in Africa. Oh, the work she has done by that one single desire she had of coming to work out here in Africa in the early times, is very great. But now although she had it pretty hard when she first came, I should suppose, she blesses the Lord indeed from the bottom of her heart, who has allowed her to see the fruit for which she so much labored. It strikes me wonderfully how that old as she is, the Lord still preserves her although now she is losing the sight of her eyes, but strange to say her memory is as sound as ever. Indeed I believe the words to be true of Mrs. Edwards "I have fought a good fight and kept the faith; there remains for me to see my Master I have so long loved and served (and serve) faithfully."

The person that is writing to you I must not forget to tell you, is an old Inanda student and a graduate of the Amanzimtoti Normal School. As a little girl of twelve years of age I came to school. I was then in Standard II and passed all my three years' courses with great success, and what do you think, I was summoned back to Inanda to help as an assistant teacher from 1913 until now.

Dear friends, you cannot imagine how thankful I am and should be to my Lord for having called me to witness my living before others of my race in trying to lead them as I was taught, by the way of the Cross to the knowledge of our Lord and Saviour, whom you know so

well too. The Lord be praised! This is my last year of teaching for it seems I am needed somewhere to go and shine for my Master in the dark places of heathenism out in Swaziland, where some of us are already laboring, and with the help of God I will go.

Inanda Seminary is such a dear good place for native girls who really need Salvation and the training they ought to get in the line of building up true noble womanhood. For indeed although there may be failures and difficulties and disappointments met with in the aim in this line of work, they are met with spiritual courage only. Many girls have left Inanda Seminary, some to help in the increasing of the Lord's Kingdom, and others to be mothers and good mothers too, of some children who are now present in this very school where their mothers were trained, of whom mine is also among the lot. Although things are far advanced they are based on the same good principles and are still observed just the same as they were then.

It pleases us to know that you of the Woman's Board are getting yourselves ready to make a celebration of the anniversary in the coming year, and we wish you all good and better success to all your aims. We know and do expect that more charming things are in store for us out here from our overseas mother's friends, through all the efforts you have made in trying to gather what you could of the money from different places, more so from your own country or land. I can judge from what I have already heard planned for the coming year here at Inanda, that there are buildings to be erected for the industrial work. That is the very thing which is important for our training, the one more step we have so much desired to see taken.

(Signed) GERTRUDE KUENE.

In connection with the answers to questions at the end of Chapter I of *An African Trail*, which may be found on page 532, this additional information in regard to early explorers of South Africa will be of interest:

In 1836 began "the great trek" of the Dutch from Cape Colony. The first party reached a country as far distant as the northern part of the Transvaal. They met with many disasters and only a few survived. Other parties under Hendrik Petgieter and Gert Maritz met with better success and made the first settlements in our Zulu Mission territory.

Our Golden Anniversary Gift To-day

By S. Emma Keith

IN the last five years and a half one date has been constantly in our minds,—November, 1917. That month has now arrived and with it the time goal set for the Golden Anniversary Gift, the annual meeting of 1917, is right upon us. While still a few weeks remain, we all want to know just where we stand in this effort, and what we have yet to do.

We set out in February, 1912, to raise \$250,000 for building needs by the Jubilee meeting of November, 1917. The total of gifts received as we go to press is \$230,248.44. But this does not tell the whole story. What has this sum accomplished? Is anything completed? What buildings are still needing funds? The list of buildings benefiting by the Golden Anniversary Gift is long and the sums needed for them range from \$35 to \$55,000. Some have been wholly provided for, some even erected and used, others are hardly touched as yet.

TURKEY

Our first building to be erected was that for the school in Van, Turkey, at a cost of \$3,000, and it is one of the regrettable wastes of the great war that this building provided by Hartford Branch as a loving memorial to its former president had hardly begun its usefulness before it was destroyed, together with the original building which had been remodeled at an expense of \$1,000 at the same time. Courage has, however, seized the hearts of two friends of the school, and they have contributed \$1,000 toward rebuilding when the war is over.

Our plans for other schools in Turkey which we had hoped to see housed in new and adequate buildings at this Jubilee season have also been interrupted by the war. The \$12,000 has been secured for Sivas and \$6,232 for Mardin and these buildings were already well under way. \$4,070 has purchased additional quarters for Aintab Seminary. We trust that these buildings may be spared and put to their intended use in the not far distant future. For the Collegiate

Institute at Smyrna a most satisfactory site for an enlarged plant has been purchased at a cost of \$8,330 in a slightly location just outside the city. Last summer an extensive project was launched to provide suitable buildings and their endowment so that the Institute may be fitted in its new location to carry on an educational work of the highest order. With the closing of the war there will be the greatest need of such a school for the girls of all ages and we hope to be ready to meet the opportunity, although only \$1,000 has yet come for it.

INDIA

Our greatest work in India under the Golden Anniversary Gift has been the raising of \$55,000 for the new hospital for women at Madura. \$43,000 of this amount has been given by Rhode Island, Hartford, Philadelphia, Andover and Woburn, Old Colony, North Middlesex and other Branches, and work on the buildings is progressing. The government has made a grant and is taking a vital interest in the plans. We must hasten to secure the \$12,000 needed so that there may be no delay in completing the hospital.

For Capron Hall, our school at Madura, \$1,206 has been expended for additional rooms and a gift of \$1,000 for the enlargement of the Woods bungalow for the teachers. Accommodations for the Bible woman's work in Madura under Miss Root calls for \$6,000, of which Worcester County Branch has secured \$4,635. Our Bowker Hall school building in Bombay has required extensive repairs at a cost of \$2,100, all provided by the Golden Anniversary Gift. Sirur Girls' School and Aruppukottai Day School have been provided with better quarters by gifts of \$500 for the former and \$100 for the latter. The request of the Boarding School at Aruppukottai for \$2,500 for more suitable housing has been approved, and the money has been promised for it. The effort of Hampshire County Branch for a new building for Wai Station School to cost \$2,610 has brought in \$2,005.

CEYLON

Another great task has been securing \$25,000 for a new building for the Uduvil Girls' School in Ceylon, which has just celebrated its cen-

ennial. Suffolk Branch took this matter up with characteristic vigor and has raised the whole amount, with some additional for furnishings. A friend has given \$1,000 for the purchase of needed land, and \$450 has met other needs of the school, while \$808 is in hand of \$1,000 wanted for a model house to serve as an inspiring example to these Ceylon girls. The \$2,000 for a second story for the teachers' bungalow is not yet in view. Gifts not designated for any particular objects have furnished \$2,050 expended for repairs at our Udupiddi school these five years. Ceylon's many villages give opportunity for gathering children in little day schools and we have been able to provide thatched roofs to cover thirteen of these schools at a total cost of \$3,162.

CHINA

Another hospital must be built as soon as possible, this one in China at Foochow. New York State Branch has generously provided for it, so that we have in hand \$16,245. Our Diongho school has been transferred to the city to come within the reach of the girls who ought to be pupils in it. The moving of the building required \$1,500, of which we lack \$427. For the Girls' School at Ponasang \$5,066 has been provided by a friend in New Hampshire Branch for the purchase of a house already occupied. A little plot in which our Kindergarten children at Foochow can play calls for \$800 besides money secured in other ways, and we have only \$445 toward it. The children are contributing their Golden Anniversary Gift money for the Tientsin kindergarten and day school. They have already sent in \$1,135 of the \$1,200 needed for the building and \$250 for furnishings. The teachers' residence in Tientsin will require \$4,000, of which \$2,225 has been secured by Springfield Branch. Paotingfu rejoices in enlarged school buildings, through the gift of \$2,500 by Western Maine Branch, and a building for woman's work given by a friend. Eastern Connecticut Branch has provided \$638 for needs at Tungchow.

JAPAN

The calls from Japan have been few because our property in that country is limited. From undesignated gifts we have spent \$150

for repairs at Maebashi and \$200 for enlarging the kitchen at Tottori so that Miss Coe may have cooking classes. The great call is for the Matsuyama Girls' School, which hopes to sell its present property and with the proceeds buy a very desirable new site on the castle hill of the city. We have approved their request for \$25,000 for new buildings on this site, but have as yet only \$9,481 toward them.

AFRICA

The Golden Anniversary Gift has been a wonderful thing for our Inanda Seminary, for two new buildings now going up there mean a future opportunity which is beyond any possibility of past years. New Haven Branch has provided an industrial building and Vermont and New York Branches a dormitory at a total cost of \$22,700. \$850 for repairs and painting of the old building has come from the undesignated gifts. In the same way \$275 has been available for repairs at Umzumbe. But Umzumbe sorely needs a new building costing \$15,000. We have only \$840 toward this sum.

In Rhodesia \$1,000 is asked for a building for the Ireland Home for kraal girls in addition to a sum now in Africa. As yet we have nothing for this. The \$2,590 asked for the Girls' School at Mt. Silinda for dormitory rooms, storehouse, etc., has been provided by gifts of Norfolk and Pilgrim Branch and the offerings at our annual meeting at Springfield.

MEXICO

The uncertainties of the times have also interfered with our work in Mexico. Yet we have secured a new site for our Chihuahua Girls' School and have erected one new building on it. A second building has been commenced. Of the \$20,500 required for this plant we have received \$14,920.

Early contributions to the Golden Anniversary Gift made possible the completion of the Kusaie school building in the lonely Caroline Islands and provided library shelves for the girls in Barcelona, Spain.

It has been a great satisfaction to the Board that many friends

have been glad to send their gifts without definitely specifying the use to be made of them, enabling the needs of many places for repairs or less appealing forms of building to be met without delay. We are especially indebted to Berkshire Branch and Middlesex Branch for such undesignated money.

Our Jubilee Meeting is to be November 14-16. We hope to report \$250,000 received for buildings at that time. To do so we still need \$19,752. We must work with energy for the success of this undertaking. Succeed it must and will, we feel confident, for we have all come to realize as never before how essential buildings are to the success of a work like ours. So well do we know this that we shall not stop raising money for them this month, but shall go on, for \$250,000 will not meet all the requests which have been favorably considered by the Board. The present task is to secure \$12,000 needed for Madura Hospital, \$15,000 for Umzumbe, \$1,000 for Chikore Ireland Home, \$1,365 for Miss Root's house, \$15,519 for Matsuyama Girls' School, and the smaller sums needed to complete our enterprise.

Above we have given merely a cursory glance over the field in which our Golden Anniversary Gift is working, noting the extent to which the need has already been met. We have not shown the other side of the matter,—the interest and enthusiasm with which the women of the local societies all through our Branches have entered into this great undertaking. They have worked with a will, applying all the methods which ingenuity could suggest to supplement the generous giving of the women "according to their several ability." At first some felt that nothing could be asked of their societies beyond gifts for the regular work, but as time went on and enthusiasm developed it was found possible to add a little, and in many places this "little" proved to be surprisingly much.

\$250,000 looked like a large sum five years ago. The steady stream of gifts coming into the treasury proves that securing it has been a worthy task for the loyal women who love the Board and its work. To the missionaries it has been an answer to many prayers and an inspiration for future efforts to have buildings provided adequate to their work; while the stimulus to our schools will be evidenced by increased numbers of pupils and widening spheres of usefulness.

Early Days of the Woman's Board of Missions

AT AN ANNUAL MEETING

By Mrs. Catharine Richardson

IT was in the early sixties. I was just married. It was not because I was interested in missions that I was present at the first annual meeting of the Woman's Board in Boston. My new life and my new home in the city were my chief interests, but I was fortunate in having a new friend and neighbor next door, who was interested in *me*. Mrs. Joseph Tyler, an active member of the Executive Committee, came and took me to the meeting, and to her I was ever a debtor.

Through the dim distance of years there now remains only in my memory a great audience of women in the church and walking up the broad aisle a very plain woman with assertion in her manner and decision in her step,—her Paisley shawl floating behind her. This was Mrs. Bowker, the first President of the Board. When she took her place in the pulpit of Park Street Church, then perhaps the most influential church in the city, the novelty of it so arrested attention that it amounted to a *shock*.

The meeting closed amid great enthusiasm and so the Woman's Board of Missions was launched upon its wonderful history.

EAST NORTHFIELD, MASS.

ONE OF THE FIRST AUXILIARIES

By Mrs. Beatrice Codwise

YOU wish to know how I became so interested in missions. I really cannot tell exactly, it seems I always was, since my early youth. I was born and brought up in Geneva, Switzerland; my parents belonged to the Evangelical Church—Calvinist—there. That church had separated from the National Church, which had become almost Unitarian in its belief. I always went to church at L'Oratoire Evangelical Church; my father, for a time, was Secretary of "La Société Évangélique" of that church.

We had missionary meetings every month, and I remember it was a great treat for me and my sisters to be allowed to go to the missionary meeting Sunday night and hear some noted missionary, like Gobat, who had returned from great trials and danger in India or Africa, I do not remember exactly. I may have been fourteen years old. I became a member of that church when I was seventeen years old and always attended it until going to Germany in my mother's family, where I spent several years. My mother belonged to an old noble family from Bavaria,—my grandmother was a Countess, Sayn Wittgenstein, one of the *mediatisees* families of the German Empire,—and my mother made a great misalliance in marrying my father, only a banker in Geneva, not of noble birth; so in Germany I could not attend the Calvinist Church, but did not lose my interest in missions.

Dr. Codwise, who was a Surgeon and a Medical Director in the United States Navy, met me in Geneva and brought me here in 1858. After coming to this country and to Grantville, now Wellesley Hills, in 1866, I was very happy to meet Mrs. Miron Winslow a short time later and hear so much about her missions in India; she proposed to the few ladies of our church interested in missions to form a missionary society; we were only eight at first. Mrs. Warren Winslow, her niece she was visiting, was our president; later, when our number increased, I was the vice president, and finally, as soon as I could, when my children were no more babies, I became secretary and treasurer. I have always been so interested in the meetings in Boston at the Congregational House. I have known the ladies of the Woman's Board from the very beginning. I met so many missionaries and always did what I could for them. I went every Friday morning every week for a great many seasons; besides we always invited missionaries to come to our monthly meeting in Wellesley Hills. I have seen so many of the "stand-bys" at the meeting pass away! Dear Mrs. Charles Wilder was our president so many years! She was so devoted to missions, and such a help. Her faith was so strong, she did me a great deal of good. We wanted so much to have every country Christianized. We want the Millennium to come but Christ will not come before He is known by all nations, and all the world has not yet heard of Him.

Woman's Work at Tungchow

(As reported by Mrs. Wang of Wheat Chaff Alley, Tungchow, to her visiting grandmother)

By Alice Browne Frame

“**N**OW wasn't she nice? You never saw a woman read before, did you? Of course you couldn't take in all she said about Shang Ti, the True God. Nobody does, the first time,—at least none of us stupid women. It is so different. But how can you pretend to be so surprised to hear of another god when you have burnt incense to old Buddha all your life and every year sent up in smoke the Kitchen God with his mouth stuck up with candy to say sweet things about you to the Old Man of the Sky, and kowtowed to the Goddess of Mercy, and piled little cakes before the tiny temple of the Fox God? This God is the real thing. No, don't begin to cry. I'm not a Christian,—yet. But you are very old and experienced, grandmother, and you can't deny there is a lot of sense in what these women-preachers (foreigners call them Bible Women), say.

“There are four of them who spend all the time, no matter how hot or cold it is, going about from house to house here in Tungchow and the near-by villages. People are not always very polite to them either. They tell them that their dogs are very fierce or that they are too busy, and worse, though they never try to force themselves on any one. There are two preaching out in the villages, and there ought to be five more to go around, but they say there is not money enough. Two more are being trained up in Peking, though. And these four go regularly to about six hundred homes (they've all unbound their feet or they never could get around). They read from the Holy Books and explain. Sometimes they have colored pictures with stories to them,—interesting ones too, but not a bit like the romances the Chinese storytellers recite on the street! They pray too and teach us how. Pray? Oh, you know, that is talking to the Real God. Don't you remember when grandfather was going blind, how we all went to the temple of the Eye-mother and begged her to make his eyes all right? That was praying,—only that mud goddess could not do anything to help, and the Real God can. No, I'm not a Christian, but I've learned a few things. You stand up, or kneel on

the kang, and shut your eyes, and just talk, to the Real God. You want me to do it so you can see what it is like? Oh, I'd rather not. I can't do it very well yet.

"The women-preachers teach us to pray, too. Yes, I am learning to read myself. Don't snort. I can. See this little book — *First Steps in Holy Doctrine*. I'll read you the first page if you like. No,



Going to Bible Classes

I'm not stuck up, but it is pretty fine to read. Yes, I know you never did have a chance to learn even the two-legged 'man' character, but we are having lots of chances you and mother didn't, even if we are too old to go to school. Besides, there is a kind of school I'm going to get himself to let me go to for a month, over in a building near where the foreigners live. They call it a station

class. Of course I'm not afraid of the foreigners. You needn't get so frightened. People tell all those awful stories about them just because they don't know them. They are just folks like the rest of us, and good ones at that, but I know how you feel. I used to.

"Last fall the Christians had two lectures over in the Worship Hall, and the preacher-women gave me a big red invitation, politely asking me to 'shed my light' there; so I went and took all the neighbors in the courtyard. We felt a bit safer, a lot of us together. Really, those lectures had much meaning! One was on Food Values. A foreign lady (you should see their crazy-looking clothes!) and a Chinese lady had a dialogue up on the platform. The foreign lady pretended to call on the Chinese, you see, and was invited to drink tea and eat little cakes, so they talked about food while they flourished their chopsticks. The foreigner had some big colored charts. She said the most surprising things! We really couldn't believe all she said, you know, about common Kaffir corn being more nourishing than

nice white rice, that costs heaps more! The second time another foreign lady talked about our homes and how to keep them clean, and how our clothes would be prettier if we did not mix purples and reds and yellows. Those ladies that lectured were not a bit scared, though the Worship Hall was full of women. That's because they have studied books.

"So of course I am not afraid of foreigners, for they met us at the door with the preacher-women and other Chinese ladies, and some big schoolgirls. Grandmother, you ought to see those schoolgirls! So clean and bright-looking and polite. They say they can read the newspapers! And count! The mean old thread peddlers will never cheat *them!*

"Afterwards the preacher-women took us over to the foreign two-story houses, and we had tea again. I drank some and there wasn't any magic medicine in it, the way people say. I never saw such clean light places. Even the floors were clean. Nobody spits on them.

"We saw a new church-teacher, named Smith. What? Oh, 'church-teacher' means she has no mother-in-law and has come out to help the church. Yes, I was surprised too that a grown-up young lady had no mother-in-law, but the preacher-women said that according to foreign custom a girl does not have to be married off by her parents unless she wants to be. Truly, that's what they said. Miss Smith is very jolly. She couldn't talk a word of Chinese, but she smiles very nicely. You ought to see her hair,—not yellow, not black,—sort of reddish. I never saw anything like it in my life!

"When you see a lot of nice people like that, well-dressed and well-mannered, all knowing how to read, you want to know yourself, and when the preacher-women invited me to go to a station-class, I said I would if himself would let me. You tell him to let me go, please, grandmother! He'll do anything you say. I've got the winter's wadded clothes for the family all quilted and the salt turnips pickled down, and it will only be for a month. What will we do? Study characters of course. I can learn a lot in a month. Maybe I can read Mark. We have prayers night and morning and different teachers tell us about Jesus, and the creation, and how to be healthy, and earth-doctrine [geography], and to repeat by heart the Ten Warnings and the Eight Blessings, and to sing. No, not theatre

songs, but hymns about the True God. There were four classes in Tungchow this year and two in the country. Eighty-eight women in all studied in them. When women wish to respectfully receive baptism, there is a rule that they must study in one of these classes first. A good many joined this year. And then lots of women who go to the classes decide there to belong to the Jesus-church.

“Those Jesus-church women know a lot! They have a society that meets every week. All its officers are women and they stand up and take part! They send money for two preacher-women in Ceylon. The women’s department of the Sunday school is more flourishing than the men’s, too.

“Did you go to the fair at the Temple of the Nine Sacred Ones this spring? No, there wasn’t any theatrical exhibition in honor of the gods this year, but there were crowds of people just the same. The preacher-women went. There was a big mat shed where they preached, with wooden benches, and it was crowded with women all day long. It was hot, too! The preacher-women and some other Christian women go to all the big fairs near here and out in the country, and tell the women about Jesus. I don’t see how they stand it. It is so hot and there are such hordes of women pushing into the courtyard or mat shed and staying there for a whole half-day. They don’t always understand a great deal the first time they come, but they come to see it is a good doctrine,—not reviling, you know, and not beating or quarreling. Really, grandmother, you must hear some more. I’ll ask the preacher-woman to come again while you are here. Here, let me fill your pipe for you. Will you have another cup of tea?”

Taken by itself, your life is certainly a very insignificant affair; but placed as you happen to be placed, in the kind of a universe which God has happened to make, your life becomes of infinite importance. For God has chosen to work out His designs, not in spite of you, but through you; and where you fail, He halts. Almighty God needs you. You are not your own, either to be insignificant or great; but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness.—*Francis G. Peabody.*

Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

It was a day we shall long remember, when Miss Edith Parsons walked into the headquarters of our W. B. M. P., the 4th of September, and with very grateful hearts we learned of the detail of her remarkable journey from Brousa, *via* Constantinople, Berne and Boston, reaching us just in time for our annual meeting. She brought the latest word from Miss Annie Allen and her father, still in Constantinople, and from other friends in Turkey. A few days later, Mrs. H. S. Atkinson and her children also arrived in San Francisco.

We are on the through line from India, also, these days. It was our privilege to have Dr. Gurubai Karmarkar speak at the luncheon hour on the day of our annual meeting. And Mr. Edward Fairbank of Vadala brought us special greetings from Dr. Rose Beals of Wai.

Dr. Aked and Mr. and Mrs. R. S. M. Emrich and others are pushing this work with much success throughout the Pacific Coast, and Miss Nina Rice is one of the workers in Southern California.

Miss Mary Denton, a tireless worker, has addressed many churches in both Southern and Northern California, and will go north to Oregon, Washington and Idaho in October, and then east to New York. It has been a great privilege to hear of the fine work of the Doshisha Girls' School, and to enter with her into the needs and hopes of Japanese young womanhood.

After nine years of devoted service, Mrs. Reed B. Cherington resigns from the Board, in order that she may be free to accompany her husband to another State; as an officer in the army, he is now at American Lake, Washington. Under Mrs. Cherington's guiding hand, we have been able to reach greater efficiency; we are grateful for her splendid leadership, and shall continue to hope for co-operation and inspiration wherever she may be. The presidency of the Board now passes to Mrs. E. A. Evans, whose experiences in the foreign field and whose long service as a director of our Board peculiarly fit her for the task.

This was the theme of our annual meeting, September 5, and the well arranged program, the presence of many missionaries, the fine attendance, the national colors in the decorations, and especially the addresses of Dr. Nash in the morning and of Mrs. Cherington in the afternoon, made us realize anew the unparalleled conditions, and the high privilege of living and working at this hour.

The Call of
the Hour.

Among Sick Folk at Wai

By Dr. Rose Fairbank Beals

While war and confusion reign in Europe, we are living in comparative peace. Our work forges ahead. We have had more patients this year than we had last when we thought we were doing our utmost. At our daily dispensary in the town where hundreds of people come for advice, daily treatment or dressings, and for medicines to be taken home, we have had more patients than we had last year during the same period, something over seven thousand. Plague was present in the town during the early part of the year and for a while fewer patients came to see us. On the whole, during this six months our numbers have been above those of last year. The Hospital, too, has been full to the limit and overflowing most of the time. For not only have all of the beds been full, but the verandas have been crowded; and last week when a family of three came hundreds of miles for our hospital care we had not one spot for them, not even the veranda, so that we finally gave them one of the cook rooms in a row of outhouses near by.

We have had some very interesting patients, too. Of all the cases which impress the people themselves most, the removal of abdominal tumors, ovarian cysts and the like takes first place. And those which give us ourselves great satisfaction are the eye cases, especially the removal of cataract, which is very common here. The cases which stay longest in the hospital are the ones we can do most for spiritually. There is a young man about twenty who has been with us now for three or four months with a tubercular ankle. Another, a Brahman about twenty-five, and his sister, a little younger, both

suffering from tuberculosis, have been with us for several months. These latter are really thinking deeply of Christianity. One Brahman woman, who has been suffering several years with a severe malady of softening of the bones, was with us for several weeks and was wonderfully benefited. When she came she could not walk a step alone, could with great difficulty lie down alone if in a sitting posture. Before she went away, she walked nearly a quarter of a mile to see the home of one of our Bible women with whom she had become very intimate in her daily visits to the hospital. By the way, this woman's husband is a well-known lawyer who has been a serious enemy of our Mission in years gone by. He himself had an operation in our hospital in March, and I doubt whether he will ever again seriously oppose our work.

We have had some very interesting cases in the maternity ward. If I only had more time, or an efficient assistant who could give all her time to the maternity ward, we could have a very large number of cases.

One young man who became a Christian while in the hospital last year is at present living in one of our other stations, well started with work in a store. Our prayers are very much with him still, that he may become more and more a real Christian, as the days go by. Another man, much older, perhaps sixty, a shopkeeper, has been very desirous for baptism for months. He has a chronic asthma which has been very troublesome, and he has hardly been able to work for a long time.

The Bible women say they can hardly get away from the hospital when once there. Every one urges them to stay on and on. You know a hospital is a place of leisure for the patients! And what an opportunity it gives us to teach them of Christ.

Not so very long ago plague broke out in a section of the town quite near us. And as our children went to walk one morning, they found near the road a little wooden cart, roughly made by hand, with the wooden dolls as images standing on the cart. There was a cocoanut, some red powder, a small coin and flowers on and around the cart. It was a votive offering of the people of this ward where plague was raging, to appease the plague goddess. The hope is that the goddess may use the cart to go off to some other village. The

children brought home the cart, and had great fun playing with it. I allowed them to do so after I had inquired how the people would feel about it, and found that they would be only too glad to have it taken away, as it would probably take the plague with it. Some-time during that next week, ten rats died of plague in our cook-house and in adjoining rooms. And the people living near were sure that the bringing of the cart by the children had brought the plague to us. The cart mysteriously disappeared from our premises. I suppose it was taken again and left by the roadside that the plague goddess might again be persuaded to go on to the next village. As the rats were promptly burned, and as we all were inoculated against plague there was no further trouble.



Christian Bell in a Hindu Temple

During the year, our little Christian community has built for itself a new church building. They expect in time to pay for it all and to own it entirely themselves. It is an extremely simple structure of just one room. But the whole building was carefully planned, and is a dignified and beautiful place in which to worship. A good bell and organ were sent out as gifts by an unknown friend in New York. It stands on the river bank just opposite and looking down upon the many Hindu temples that line the farther bank of the river.

NOTE. The bell shown above is on the banks of the Krishna River near Wai. It has hung in a Hindu temple since 1717 and has a Christian inscription on it in Latin. The supposition is that it was brought here from some raid into Portuguese territory south of us. Is it not a suggestive fact,—a Christian bell ringing in a Hindu temple on Christmas Day?—*The Editor*.

Field Correspondents

Mrs. Jerome C. Holmes writes from Niigata, Japan :—

I have often written about my girls' club. There are about forty-five members, though the average attendance isn't as large as that. They meet twice a month, and from one o'clock until three they spend in making scrapbooks, aprons, doilies, bibs, lace, bags, etc. The scrapbooks or pictures (which they mount) they give at Christmas time to children in the orphanages or hospitals, and the other things they sell and use the money for benevolent purposes such as helping the church, orphanages, etc. These girls each pay one cent a month as dues, but you can easily see that this does not go very far, and I always have to advance money for the purchase of materials. I wonder if there might not be those among the readers of LIFE AND LIGHT or *The Missionary Herald* who could send by parcels post some of the following things,—post-cards (especially bright-colored ones either used or unused), colored pictures and paper dolls from *The Ladies' Home Journal*, *Pictorial Review* and other magazines (do not cut out, but simply tear out the pages and send), Sunday school cards, Perry pictures, crochet hooks, crochet cotton, embroidery floss, remnants of print, cretonne, dimity, lawn, gingham, etc., bits of lace and ribbon, needles. We should also be very glad to receive colored picture rolls of Bible pictures for use in Sunday school and other classes. I shall be very glad indeed to receive any one or all of these things at as early a date as possible, for we are always in need of them and we especially need the pictures, etc., in order to use them in making scrapbooks and pictures for Christmas gifts.

This girls' club is very important, for many of the girls who attend its meetings are not allowed to go to church, so this is their only way of hearing Christian teaching, for after the girls have sewed, crocheted, etc., they sing hymns and pray and listen to a Bible lesson. When I first had charge of this club there were only three of the girls who were Christians, but there are now ten who have been baptized and joined the church. So you see that the work of my predecessors, Mrs. Bartlett and Mrs. Rowland, and that of the pastor and special evangelists, and the fact that there is now a missionary family in Otaru have all had an influence in bringing these girls, some of them

in the face of opposition, to take a stand for Christ. I am sure that when they know the way, some of our American friends will be glad to help these girls to be helpful to others. I shall be very glad personally to acknowledge any gifts which may be sent for this purpose.

As you see by the heading, we are on our way home but have stopped in Niigata in order that Mr. Holmes may tour with Mr. Olds, for, as he is on the Outlook and Evangelistic Committee, he felt that it was wise to come here when he could do it with the least expense. We have had a long and profitable vacation of two months—my first vacation in nearly two years. (Address, Otaru, Japan.)

Mrs. George H. Hubbard writes from Foochow, China :—

Last month Mrs. Evelyn Worthley Sites went with Miss Ward and myself, our Diongloh pastor and our best Bible woman, on a conference tour through the lower part of the field, and we did have such a good time! It gave me a new lease of life and interest in the work to look through her eyes and feel her buoyant enthusiasm. This is the portion of the field that she and Miss Osborne opened up during their time of living at Diongloh, and to hear her picturing the difference between then and now would carry any audience to the highest point of interest. Our Chinese were so delighted to see her again and spoke of her after native style as returning to her own family again, after marriage for a visit. Several of our workers were the same that had been in the field work with her, so there was a strong bond of mutual sympathy. Her special gift seems to be to arouse renewed enthusiasm in the study of the Bible, and warmer zeal in direct personal work of the Bible women.

We had two sessions a day for several days in each place, studying the first three chapters of Genesis, using picture charts, which are an especially great help in teaching children and ignorant women. The first few chapters of Matthew were also studied, and the Romanized system by the latest method, that is the whole word, the process of spelling being a later work. In this way the ordinary woman can learn to read far more quickly than by her native character. One young girl in a little village among the hills learned the system within two months so that she can read anything printed in the Romanized. You ought to have seen her look of astonished pleas-

ure, when at the close of the meeting we presented her with a volume of the New Testament in bright red covers, the only one we happened to have by us, in the Romanized form. Such an unexpected lovely gift to this fifteen-year-old hill-lassie and the way she clasped it to her heart would insure a careful reading of its words. But no doubt Miss Ward will give you more minutiae of this country tour, so I will not take the time, only to say, I am sure much good was accomplished among our Chinese constituency, to say nothing of myself. It was such a help and comfort to have a friend right alongside, who understands, has such hopeful eyes, and a loving heart, so that the too frequent gray shades in one's mental sky are streaked with and overlapped by the happy rosy colors.

It was a real pleasure to see how much the pupils in the schools could repeat of selections from the Bible, hymns and Sunday school lessons, as well as other books, and they did so enjoy doing it in concert. I got tired much more quickly in conducting and listening to the examination than they did in their parts. At the close we distributed picture postal cards, Christmas, Thanksgiving, Easter, birthday, all will answer, one to each, and they look forward eagerly to the prize. This is something that the junior circles can easily do, collect those that have been received and have finished their usefulness at home and send them out for use here. It takes quite a lot of cards, when one has so many to give out two or three times a year.

You may be interested to know that my native secretary and I have examined thirteen day schools in the past five weeks with an attendance of 451; there are still six more and we must hasten, for the sultry days have begun, when the feet grow so heavy and the brain works so slowly.

Oh, this dreadful rate of exchange! Where will it land us—me—yet? I have been working over accounts to-day pertaining to the work of the W. B. M. in Diongloh field and feel as if I were in a sort of nightmare. Had exchange remained at .50 as Miss Blanchard calculated before she left, I might have squeezed through, but now at .60 and still worse perhaps later on, it makes one tremble. You "*can* cut your garment according to the cloth," but it is far more difficult to gauge the *life* or the *soul* by so many—or so few—dollars.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Carrying Home the Jubilee

At last the culmination of our Jubilee hopes is at hand. Five years ago the ideal of a Golden Anniversary Gift was adopted with rejoicing. Two years ago a second ideal was lifted to its side; a challenge for life to make a gift in kind.

Now we meet to gather in the life and the gold and lay them before Him whom we serve.

We shall also tell to one another the story of the years. A few of the early and many of the present-day workers at home and in mission fields will recount the ways in which God has led this movement of Christian womanhood.

We may think of the meeting as the gathering of a widely scattered family around a great central home-fireside, certain members of the family contributing tales of adventure and achievement, while the others listen with eager attention and all hearts grow warm with gratitude. After the fireside circle, what? Should not the anniversary become the initiator of a new fifty, as well as the climax of the old fifty years? A forward look we mean to take into the broad areas of the future. A look—a vision—what is it worth? Its abiding worth is just the value of the action into which it is transmuted.

At exactly this crucial point we are going to discover the real significance of all the celebration which is crowded into the days from Monday evening to Friday noon, November 12-16.

How can returning delegates and guests carry home the Jubilee along with their traveling and knitting bags? We suggest:—

Carry Home the Form.

Tell a vivid story of the way it was done. Make the home friends who could not go realize that missions can stand forth in brave array. There will be enough of episode, of color, form and music to supply material for the most exacting delegate-reporter. This will be one opportunity to show how the external features of our great celebration abound in human interest.

Carry Home the Substance.

The history of the years is packed with strange incident and marvelous successes. It carries a flavor of romance. It deals with heroes and heroines. It opens the pages of world progress. The development of the Board from the spring in Pemberton Square to the broad stream which refreshes many sections of the earth to-day offers its richness of reporting material to every observer. Let us be among the careful observers not for our own sakes alone, but for the sake of those at home who have known but little about this broadening stream.

Carry Home the Missionaries.

No, not bodily, to address your auxiliaries. It would be ideal indeed if every group of women could face its living representative and hear from her own lips the story of progress. Sometimes that can come to pass and every effort is made to arrange for it as often as possible.

The Jubilee should give to us unusual opportunity to appreciate our missionaries at somewhere near their worth. We can absorb from their presence and their modest stories, supplemented by the facts which accrue to them rightfully, a headful of new knowledge and a heartfelt of new love and honor, and carry all this home to scatter broadcast.

Carry Home the Spirit.

A form, a substance, without a living, throbbing spirit is dead. Our Jubilee will not be a dead thing. It cannot be. The organization which we call the Woman's Board of Missions is one of those bodies into which God has breathed life and made it thereby a living spirit.

It must be that a fresh message will arrive at every spirit-door. Leave the latch-string out. Welcome the message. Carry it home. Flood your form and substance and appreciation of missionaries with the warm glow of spirit light.

An Important Corollary.

To help in a widespread celebration of the Jubilee, we have issued a program for local groups and we believe that the use of this with the story brought back by your delegate set somewhere in its midst will prove a definite, delightful, successful carrying home of the Jubilee.

Mrs. Charles E. Billings

Mrs. Charles E. Billings, who on July 11, 1917, entered into the eternal life, was a woman of most devout spirituality and consecration. Her entrance upon the duties of director of the Woman's Board in January, 1894, by no means signalized the beginning of her interest in the work of the Master in other lands. On the contrary it indicated only the fulfillment of long cherished desires to serve in this field of labor and gave an outlet for the interests that had always been so dear to her. She was a faithful attendant at the meetings of the Board of Directors, ready to serve on the committees that claimed her help, unflinching in her sympathy for every interest of the Board and giving to the support of the work perhaps beyond the limit of her ability. At the same time she carried large influence and activity in her home church, the Eliot Church of Newton, where she was a power among foreign missionary forces. In 1908 failing health obliged her to relinquish her active duties, but never did her mind relax its watchful interest in all the affairs of the Kingdom. Even in her invalid's chair she attended services at her beloved church, and her door was always open with a hearty welcome to friends identified with the work who came to report it to her, either from church or Board. When unable to participate in the public meetings of the Board she closely followed the printed program as the sessions passed, and who can doubt that the ministry of intercession which was hers contributed in large measure to the spiritual influence of the meeting? Her place is vacant but her works live after her, and the memory of what she was is ever fragrant for those who were privileged to be her friends.

K. G. L.

Mrs. Abby Cobb Labaree

The passing into the heavenly life of this well-beloved worker from her home in West Medway, Mass., August 18, will bring a sense of loss into a wide circle. Mrs. J. C. Labaree was a member of a New York family, well known for its literary gifts and for its devotion to the cause of missions. As a pastor's wife she won many a woman to a new prayer-life and a new sense of proportion in giving,—both

by her gentle precepts and by her winsome example. It used to be said by the Board officers when she went to a new parish: "We shall have a stronger interest in missions there now." She served the Essex South Branch for ten years as vice president and among the women of that Branch as well as in Barnstable and Norfolk and Pilgrim she is held in loving remembrance. Her gifted pen, her power in prevailing prayer, her ability as a leader coupled with her unselfish readiness to put herself last of all made a rare combination of qualities for the service of the Master whom she delighted to honor.

Resolution on National Prohibition

Resolution:—*Adopted by the Executive Committee of the Federation of Women's Boards of Foreign Missions of North America, October 5, 1917.*

The Senate of the United States has passed by more than two-thirds majority, the Federal Amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors in the United States. The bill will come before the House of Representatives early in December. If this bill passes the House and is ratified by prohibition legislation in two thirds of the States, the Federal Amendment becomes a law.

In view of the following facts:—

- a. That the liquor traffic involves us in enormous taxation exceeding ten times the amount received from license revenue, and
- b. It is responsible for the use of large amounts of grain which might be utilized for food, and
- c. Our Government is morally responsible for enormous quantities of rum exported to Africa and other foreign countries,—

we urge the women of our missionary societies to take immediate steps in local circles and union societies and federations to secure strong action on the part of the churches, missionary organizations, local bodies of men, and prominent individuals, in favor of this Federal Amendment and of State legislation where it has not already been taken.

We recommend that such action be telegraphed or written on or

before December 1 to Congressmen representing the several States or Districts from which the communications are sent.

The form of the telegram to be as follows:—

Representing (name of body)

We earnestly request your vote in the affirmative for Federal Amendment to the Constitution to prohibit manufacture and sale of liquor in the United States.

(Signed)

With the hope that a great united movement may rid our land from the curse of drink and protect certain countries where we are carrying the Gospel of Christ from the frightful devastation of liquor sent from our country, we plead for immediate united action by all Women's Missionary Societies.

An African Trail

ANSWERS TO QUESTIONS AT CLOSE OF CHAPTER I

Through the kindness of a member of the Executive Committee we are enabled to give carefully prepared answers to the lists of questions at the close of each chapter in Miss Mackenzie's book. These answers will appear in each successive number of *Life and Light*.—*The Editor*.

1. Africa, southern continent of Western Hemisphere. Consult any good atlas.
2. The American Board and Woman's Boards occupy three fields:—

The South Africa Mission, Zulu Branch, which comprises Natal and the Transvaal in the extreme south of Africa.

The South Africa Mission, Rhodesia Branch, which comprises Rhodesia and Portuguese East Africa south of the Zambesi River on the East Coast.

The West Central Africa Mission in Angola, or Portuguese West Central Africa.

3. The Zulu Branch was established in 1835 (the Woman's Board beginning work there in 1868).

The Rhodesia Branch was established in 1893.

The West Central Africa Mission was established in 1880.

4. The climate of Natal and Transvaal for the most part is dry, bracing and suitable for Europeans. It is hot and humid by coast, but practically free from malaria (Enc. Brit.).

The climate of Rhodesia "approximates the ideal," and the country is very healthy (Enc. Brit.).

Portuguese East Africa is malarial in lowlands, but the climate is temperate and healthy in highlands (Enc. Brit.).

Angola is malarial by coast; at elevation of 3,300 feet malaria decreases. On the plateaus the climate is healthy and invigorating. (Our missions have elevation of 5,000 feet and are healthful.)

5. Between 1446-1506 the Portuguese explored all the coast of Africa included in our mission stations. In 1484 they discovered the mouth of Congo (north of Angola). In 1497 they rounded Cape of Good Hope. In 1507 they reached Mombasa (north of our stations on east coast) (*The Lure of Africa*, p. 15).

On Christmas day 1497 Vasco da Gama saw a beautiful land running down to the water's edge and to it gave the name of Natal since it was on the natal day of Christ that he first saw it.

Between 1485-1491 they made the first settlement in Congo Territory (*Christus Liberator*, p. 50).

In 1505 they made the first settlement in East Africa (*Christus Liberator*, p. 50).

6. In 1570 Francisco Barrets, a Portuguese, led an expedition inland from Mozambique in search of gold. He would appear to be the first European to visit the interior of Portuguese East Africa and possibly Rhodesia.

In 1686 a Dutch vessel was wrecked on the coast of Natal. Some of the crew undertook the perilous journey through unknown country to the Cape. These nameless explorers would seem to be the first European visitors to the interior of our Zulu Mission territory.

7. Natal, Transvaal and Rhodesia are under British government. Portuguese East Africa and Angola are under Portuguese government.

8. In South Africa Zulu Branch there are nine stations.
 In South Africa Rhodesia Branch there are three stations.
 In West Central Africa there are six stations (*Our Colonies in Africa*, p. 27).
9. In Zulu Branch:—
 * Adams (Amanzimtoti), 1835; Durban, 1892; Mapumulo, 1848;
 * Inanda, 1847; Johannesburg, 1893; Ifafa, 1848; * Umzumbe, 1861; Beira, 1905; * Impolweni.
- In Rhodesia Branch:—
 * Mt. Silinda; Gogoyo; * Chikore.
- In West Central Africa:—
 Bailundo, 1881; Ochileso, 1903; * Kamundongo, 1886; Sachikela, 1905; * Chisamba, 1886; Dondi, 1914.
10. See answer to 9.
11. The first missionaries to the Zulu Mission went by sailing vessel to Cape Town, then by ox wagon 1,000 miles inland (*Ten Minute Programs*, p. 6, W. B. M.). Now they go by steamer, train, and to certain parts by motor cycle or automobile.
- To Rhodesia they sailed from the coast to Jobo's kraal, then shifted to smaller boats, and the last part of the way went on foot, 150 miles (*Story of the American Board*, p. 343).
- West Central Africa. From coast port they either walked or were carried on tepoias suspended from poles on men's shoulders; or the missionary rode an ox while a native carried his luggage (*Story of the American Board*, p. 338).
12. In Zululand the ox wagon was the missionary's first home till he could build a house which he made largely with his own hands and which cost about \$75. This sufficed for several years (*Story of the American Board*, p. 137). Now the missionaries are provided with simple but comfortable houses.
13. The health record has improved as medical science has been better able to cope with tropical diseases and as the provisions for sanitation and comfort have been increased.

* The Woman's Board has work.

14. In the Zulu Mission, the largest city is Johannesburg, population 237,104 (latest available figures); in Portuguese East Africa, Bulawayo, population 8,000; in Portuguese West Africa, San Paolo de Loando, population 15,000.

15.		<i>Ministers</i>	<i>Physicians</i>
	Zulu	Eight	One
	Rhodesia	Three	Two
	West Africa	Ten	Three

In the Zulu Branch there are nine single women under appointment, most of whose work is primarily teaching; in Rhodesia two single women teachers, in West Africa three single women teachers. There are in addition temporary workers who assist the missionaries in teaching. Some of the men missionaries also teach in the girls' schools.

16. In the Zulu Branch there is well-established industrial work at Amanzimtoti, Inanda, and Umzumbe. At Amanzimtoti, this includes agriculture and at the other two stations garden work (*Our Colonies in Africa*, American Board).

At each school in Rhodesia and every station in West Africa there is both industrial and agricultural work taught.

17. In general, the single women care for the women and children of the mission. For the most part they teach, hold classes or meetings with the women, give instruction in the care of the home and children, etc.
18. In most stations of our Boards at least a weekly mail is received in normal times.
19. To be answered by each society for itself.
20. The children of the missionaries do not usually remain in Africa after they are twelve. At home they are cared for by relatives, or live in Missionary Homes in Auburndale or Oberlin.

Junior Department

Story-Telling for Missions

Those who know Miss Bigelow's own work as a story-teller will the more appreciate the suggestions regarding the use of the story in missionary education given in her letter below. Sources for stories are given at the end of the letter.

BROOKLINE, MASS.

Dear Fellow-worker:—

If your part of the mission work at home is to quicken the interest of others in the wonderful things done on the mission field, it matters not whether in your leadership you look into the trusting upturned faces of little children; into the alert, questioning faces of boys and girls; into the responsive, thoughtful faces of budding womanhood; or into the earnest faces of those who have been longer engaged in the King's business; whichever group you face, you find the story one of your greatest aids in making far-away happenings real.

You have found, I am sure, whether you have put it into words or not, that while there is much to be learned of the technique of story-telling, two of the first requisites of a good story-teller, are as simple as they are necessary,—she must love the children and love the story. A wise story-teller tells the story that has first gripped her.

You will wish also to study the Art of Story-Telling, and there is no more helpful way than by means of the book with that title by Edward St. John which introduces one to the technique of story-telling in a delightfully clear, forceful way.

Of course you will know your story well, know its purpose, what you hope to accomplish by telling it, know how to begin it so as to secure attention, know the sequence of events so that the story flows on smoothly, know the climax and when and how to end the story effectively at the right time.

If you visualize the story to yourself, seeing the events you are narrating and the scenes you are describing, then your story will have vividness and the scenes you see will live before your hearers.

This is one of the important functions of the missionary story, the making places and people real. The missionary heroes become alive, real flesh-and-blood people, and not mere names. An intelligent interest is aroused in them and in the people they are with, and we desire to share in their work.

Tell the biographical stories, the true stories of the heroes at the front, and let the boys and girls in the stage of hero worship become acquainted with the heroic deeds on the mission field and fascinated with the romance of missions.

Tell the stories of the children in many lands, stories that show that, while customs may be strange, the child heart is the same all over the world, and let the children learn to love their little brothers and sisters because they know them.

Tell the stories that show the great opportunity for service, the great privilege of sharing the Master's work, the great responsibility resting upon those at home; and let the hearts and hands of all be stirred to intelligent action.

If you are a missionary story-teller, great is your opportunity and greater your reward. Like the Play Angel in *The Great Feast* which Laura Richards tells of, you will find that you have it all. You have my hearty congratulations that you have such a beautiful work to do.

Sincerely yours,

GERTRUDE E. BIGELOW.

SOURCES FOR MISSIONARY STORIES

Everyland, a monthly magazine for children 10-15 years old, published by the Missionary Education Movement, 156 Fifth Avenue, New York City. Subscription: \$1.00 per year. Every leader should see this magazine regularly.

Here and There Stories, a series of attractive leaflets for children 9-12 years old, published monthly except July and August; two leaflets a month, one containing a home missions story, one a foreign. Published by the Woman's Board. Single subscription: 20 cents per year. Inquire about club rates.

BOOKS:

Missionary Program Material. Ferris. 50 cents. A compilation of stories, verse and exercises for children up to 12. Also contains an excellent story bibliography.

Children's Missionary Story-Sermons. Kerr.

Adventures with Four Footed Folk. Brain. \$1.00.

LEAFLETS:

The Traveling Cloud and the Children It Found in India. For children under 8. 10 cents.

The Friends Nan and Ned Made in Japan. For children under 8. 10 cents.

They Love Him Too. Hazeltine. Illustrating Copping's picture, "The Hope of the World." For children under 8. 5 cents.

Without the Iron Cross. Preston. For children 9-12. 5 cents.

On the African Frontier. Shoemaker. For children 9-12. 10 cents.

African Picture Stories. Hazeltine. Illustrating six half-tone pictures, 12 x 15. 30 cents.

Junior Notes

The Future of the O. J. S., or Order of Jubilee Societies for 'teen girls has been questioned often during the last few weeks. "Are there to be any more O. J. Societies formed?" it is asked. "Will not the name prevent, and did not the conditions of membership relate to work to be done just during the year leading up to the Jubilee?" It seems to us quite the contrary. The only condition of membership to which a date was attached was the preparation of a missionary box before November, 1917. A different date must now be substituted, but otherwise the conditions of membership for newly formed groups—we rejoice to report the enrollment of five within the last ten days—can remain exactly as they are. The ten program letters are ready to hand waiting to be used by all such new members of the Order. And will not the name have meaning in the days following the Jubilee also? Will it not then and in the years to come stand for an Order for 'teen girls which sprang out of the inspiration of the Jubilee, possessing as its underlying thought the same great Idea as led to the founding of the Board and as sends us on into another fifty years with untiring devotion? So it seems to the Junior Department. While, therefore, it prepares new programs on *The Moffats* for the year-old groups, while now and then it records the dissolution of one of these early members because its girls growing older have scattered or because it has grown into a full-fledged Junior auxiliary, no longer needing the special mothering given O. J. Societies, it also is ready joyfully to receive into the membership of the

Order the younger Camp Fires and the Sunday school classes just growing into the dignity of high school days. If a hundred and forty groups and over two thousand girls have rallied to the Order in this last year, is there not something in it for the girls of *your church*?

Congregational Pilgrims in Africa, as we have called the set of graded missionary stories and programs prepared jointly by the American and Woman's Boards for Sunday school use this fall, has far exceeded in its sales to date the record of the Kingdon Building material of last year. This is as it should be, for last year's material proved of practical value and paved the way for this year, and this year's set far exceeds last year's in attractiveness and amount. Those who see it with its carefully worked out ten-minute programs, its fascinating Junior and Primary stories, its many pictures and its excellent Christmas service, are apt to arrange to use some part of it at least. Has the superintendent or pastor in *your church* seen it? Send for a set on approval then and pass it round! It costs only 35 cents and you need not buy till you have seen!

"*Jubilee Celebrations in Every Church*" has come to be a sort of slogan for November. Are your Jubilee Juniors, or your Juniors who aren't "Jubilee," having a birthday party in honor of the occasion? Send for *Jubilee for Juniors* (number 2) for suggestions. Such a party will count in the missionary training of your boys and girls. Are your young women putting into one of their meetings features from the two programs in the leaflet on *Local Jubilee Celebrations* or from *Five Times Ten*? Or are they combining with the senior auxiliary in some such program? Perhaps they need a bit of friendly assistance—have you given it? Have arrangements been made for your young people to present the Jubilee program *Five Times Ten* at their meeting on November 18, or at some one of your Sunday evening or mid-week services? Has it been put into the hands of the missionary committee chairman? The program has been arranged especially for them and they will find it worth while. But are you sure it has reached them and received attention? Then here again is where you—Junior Lookout or auxiliary officer, or mother of boys and girls, or just plain "missionary society member"—can be of service. Will you?

Our Book Table

The Last Frontier. By E. Alexander Powell, F.R.G.S. Published by Charles Scribner's Sons. Pp. 285. Price \$1.50.

The sub-title of this book is, "The White Man's War for Civilization in Africa," and the picturesque literary style makes this recital of fact as fascinating as any work of fiction. Mr. Powell, having been connected with the American Consular Service in the East, can write of the things he has both seen and heard. The eleven chapters have taking titles. He writes of the French occupation of Africa, under the title of "The Third Empire," and he has high praise of what has been accomplished by these patient and intrepid pioneers of civilization—desert patrols, railway-builders, well-drillers, school-teachers and commercial investigators. A chapter is devoted to the French occupation of Morocco, and our author asserts that "Peace, progress and prosperity are bound to come to Morocco, just as they have come to those other African regions upon which the Frenchman has set his hand."

In the chapter called "The Land of Before and After" Mr. Powell sketches the conditions which prevailed in the Valley of the Nile before the English came and those which obtain there to-day. He speaks of the Gordon Memorial College and the Anglican Cathedral which stand in Khartoum as "a recognition of Gordon's great work as a missionary and as an impressive exhibition of the advance of the Christian faith." Under the title of "The Spiked Helmet in Africa" we learn of the German occupation and of her needless severity. "Natives with bleeding backs are constantly making their way into British and Belgian territory with tales of maltreatment by German planters, while stories of German tyranny, brutality and corruption form staple topics of conversation on every club veranda and steamer's deck along these coasts." This article was evidently written before Germany's methods have shocked the whole world. While the work of missionaries is not specially dwelt on, yet there is internal evidence that our author is in full sympathy with that work. In his prefatory acknowledgment he says: "To missionaries of many creeds and denominations, I am indebted for innumerable kindnesses and much valuable information." The book is enriched by an index, sixteen full-page illustrations and a map.

G. H. C.

Woman's Board of Missions

Receipts September 1-30, 1917

MISS SARAH LOUISE DAY, Treasurer

Friend, 5; from sale of Chinese curios,
33.50, 38 50

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Waldoboro, Aux., 10 00
Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund, 40 00
Total, 50 00

NEW HAMPSHIRE

New Hampshire Branch.—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Int. Sarah W. Kendall Fund, 285; Alstead Center, First Ch., 2.16; Bennington, Aux., 7; Bethlehem, Aux., 10; Boscawen, Aux., 6; Brentwood, Aux., 3.75; Campton, Aux., 14.60; Chester, Aux., 18.50; Claremont, Aux. (with prev. contri. to const. L. M.'s Miss Mary Fuller, Mrs. Emma S. Peterson, Mrs. S. Edith Rositer), 70; Concord, Aux., 132.28, First Ch., Y. W. M. S., 10, South Ch., Jr. Helpers C. E. Soc., 1; Dunbarton, Aux., 13.50; East Derry, Aux., 6; Exeter, Aux., 17; Franconia, Aux., 5; Franklin, Aux., 23; Goffstown, Aux., 52.22; Goshen, Ch., 1.20; Greenland, Aux., 33; Henniker, C. E. Soc., 25; Hinsdale, Aux., 5.50; Hollis, Aux., 14; Jaffrey, Aux., 19.35; Keene, First Ch., Aux., 63.44; Lebanon, Aux., 67.25; Lee, Aux., 5; Lancaster, Aux. (Mrs. Fletcher and Mrs. Kimball, 25) (25. of wh. to const. L. M. Mrs. Annie Hastings), 39.41; Lisbon, Aux., 13.77; Littleton, Aux., 25.41; Lyme, Aux., 50; Manchester, First Ch., Aux., 158, Wallace Jr. M. B., 10, Prim. Dept. S. S., 2.50, C. R., 2.50, Franklin St. Ch., Aux., 145; Marlboro, Ch., Women, 6, C. E. Soc., 5; Mason, Aux., 6.35; Meriden, Aux., 20; Mont Vernon, Aux., 13; New Boston, Aux., 10; Northwood, Aux., 14; Piermont, Homeland Cir., 5.30; Merrimack, Aux., 13; Nashua, Miss. Outlook Soc. (with prev. contri. to const. L. M.'s Mrs. Abby D. Greene, Mrs. George A. Ramsdell, Mrs. Albert Shedd, Mrs. A. S. Wallace), 96.75; Penacook, Aux., 54.07, C. E. Soc., 3, C. R. and Light Bearers, 6.43; Portsmouth, Rogers M. C., 40; Rindge, Aux., 16.02; Salmon Falls, Aux., 8.20; Troy, Aux. (to const. L. M. Mrs. Mary A. Bigelow), 25; Wakefield, Aux., 5; Walpole, Aux., 29.25; Warner, Aux., 10.45; West Lebanon, Aux., 40; Webster, Aux., 5; West Concord, Aux., 7;

Winchester, Aux., 34; Wolfeboro, Philathea M. C., 4, 1,834 16

VERMONT

Vermont Branch.—Miss May E. Manley, Treas., Pittsford. Int. Harriet Newell Thompson Fund, 45; Bakersfield, 6.50; Barnet, Aux. (25 of wh. to const. L. M. Miss Janette Lang), 31.50; Barton, Aux., 29; Bellows Falls, Aux., 14.03; Camp Fire Girls, 5, C. R., 2; Bennington, Old First Ch., 5, Second Ch., Aux., 23.57, S. S., 5, C. R., 12, Sunshine Cir., 1.55; Bennington, North, Aux. (Th. Off., 8.05), 50.55, Howe Benning Soc., 2.86, C. R., 1.56; Berkshire, East, Aux. (25 of wh. to const. L. M. Mrs. Joel Brown), 35, Jr. C. E. Soc., 3; Brattleboro, Aux. (Th. Off., 1), 110.93, S. S., 7.25; Brattleboro, West, 1; Brookfield, First Ch., Aux., 13; Brownington, Aux., 12; Burlington, College St. Ch., Aux., 163, First Ch., Aux., 97; Charleston, West, Aux., 6.20, S. S., 3; Charleston, East, Aux., 3; Colchester, Aux., 9.54, C. R., 50 cts.; Corinth, East, Miss. Union, 13.45, S. S., 4.40; Coventry, Aux., 11.15, Prim. S. S., 1.50; Craftsbury, North, Aux., 9; Danville, Aux., 23.65; Derby, Aux., 12; Dorset, Aux. (Th. Off., 58.20), (In mem. of Mrs. Angie Holley, 20), 104.70, C. E. Soc., 1, C. R., 1; Enosburg, Aux. (25 of wh. to const. L. M. Mrs. W. S. Warner), 32.50; Essex Junction, Aux., 16.50; Fair Haven, Aux., 20; Florence, Aux., 2; Franklin Center, Aux., 11.76; Georgia, Aux., 8.50; Glover, West, Aux., 5.42; Grafton, Aux., 6.50; Greensboro, Aux., 21.30; Hardwick, East, Aux., 26.65; Island Pond, Jr. C. E. Soc., 1; Jamaica, Aux., 2; Jeffersonville, Aux., 8.30, C. E. Soc., 10; Jericho Center, Aux., 3.75; Jericho Corners, Aux., 5; Ludlow, Aux. (with prev. contri. to const. L. M. Miss Delia Pinney), 8.27, Jr. C. E. Soc., 5; Lyndonville, Aux. (Th. Off., 6), 12; Busy Bees (25 of wh. to const. L. M. Miss Anna Dahlbeck), 32; Manchester, Aux., 25.88, S. S., 1.12, C. R., 1.75; Middlebury, Aux. (in mem. of Deacon and Reata Munroe, 20), 25; Middletown Springs, Aux. (to const. L. M. Miss Laura Gates), 25; Milton, Aux., 12; Montpelier, Aux., 37.50; Newbury, Aux., 65.10; New Haven, Aux., 1; Northfield, Aux. (with prev. contri. to const. L. M. Mrs. Sadie McGlaffin), 20, Jr. C. E. Soc., 2; Norwich, Aux., 13.75; Orleans, Aux. (25 of wh. to const. L. M. Miss Grace F. Austin), 80, Children, 5; Orwell, Aux.

(75 of wh. to const. L. M.'s Mrs. H. D. Branch, Miss Bessie Brown, Mrs. Martha Bull), 78, C. E. Soc., 12.50; Peacham, Aux., 28; Pittsford, Aux., 29.37; Nickwackett Camp Fire, 3; Randolph, Aux., 6; Randolph Center, Aux., 6.55; Royalton, S. S., 3; Royalton, South, Aux., 4; Rutland, 65; Salisbury, 7; Sharon, Ladies, 10; St. Johnsbury, North Ch., Aux., 147.80, Miss. Round Table, 50, South Ch., Aux., 158, Searchlight Club, 14; St. Johnsbury, East, Aux., 4.50; Shoreham, Aux. (25 of wh. to const. L. M. Mrs. George Royce), 31; Springfield, Aux., 85.54; Stowe, Aux., 10, C. R., 1; Sudbury, Aux., 11.40; Townshend, Aux., 11; Troy, North, Aux., 10; Tyson, Aux., 2; Underhill, Aux., 10; Vergennes, Aux., 35; Waitsfield, Aux., 24.32; Wallingford, Aux., 1; Waterford Lower, Friend, 2; Westford, Aux., 22.50; Westminster, Aux., 26; Westmore, Aux., 5.75; Windham, Aux., 10.35; Winooski, Aux., 6.50; Williamstown, Aux., 21.13; Woodstock, Aux., 73, 2,461 21

LEGACY

Barnet.—Caroline Holmes, from sale of securities received from Extr., and interest, add'l, 849 99

MASSACHUSETTS

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 42 Mansur St., Lowell. Andover, Friend, 5; Ballardvale, Mrs. S. T. Byington, 13.50; Billerica, Aux. (25 of wh. to const. L. M. Mrs. Susie M. Bull), 27; Chelmsford, Aux., 43; Lawrence, South Ch., 6.48; Lexington, Aux., 15; Lowell, Eliot Ch., Aux., 35; Trinitarian Ch., Aux., 6.50; Medford, Aux., 25; Melrose Highlands, Aux., 10; North Chelmsford, Aux., 15; Reading, Aux., 75; Wakefield, Aux., 88.19, C. R., 7.21, 371 88

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Dennis, Ch., 10; North Falmouth, Aux., 12.50; Sandwich, Miss. Soc., 9.75, 32 25

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Friend, 100; Hinsdale, Mountain Rill M. C., 3.10; Housatonic, in mem. of Mrs. Giddings, Mrs. Mary T. Ramsdell, 25, Aux., 1.75; Monterey, Aux., 21; South Egremont, Ch. Kinder., 4.20, 155 05

Boston.—Mrs. Joel E. Goldthwait, 25 00
Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Amesbury, Main St. Ch., Aux., 15, Mary Antin Club, 5, Union Ch., 19, Aux., 15, Sunshine Band, 2; Georgetown, Wide Awake M. B., 9, C. R., 9.51; Haverhill, Centre Ch., 29.50, Riverside Ch., Pollyanna Club, 5.17, West Ch., Aux., 18.25, Mothers' Dau., 1.10, Harriet Lowell M. B., 1, Birthday Fund, 1, C. R., 4.25; Merrimac, Girls' M. B., 60 cts.; Newbury,

Friends, 2, Miss Jackson, 1, First Ch., Dorcas Soc., 1.60, Home League, 12, C. R., 8; Newburyport, Lydston Bliss, 1.70, Belleville Ch., C. E. Soc., 1, Caroline Fiske Jr. M. B., 10.10, C. E. Hale M. B., 2.50, Belleville Bankers, 1.75, O. J. S., 3, C. R., 1.50, Central Ch., Aux., 65, Jr. C. E. Soc., 4, Phi Delta Pi, 8.60, Travel Club, 11, C. R., 3.25; West Boxford, Aux., 40; O. J. S., 1.20; West Newbury, First Ch., 14, Second Ch., Aux., 3, Jr. C. E. Soc., 4.10, 335 68

Essex South Branch.—Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn. Beverly, Mrs. Fred C. L. Allen for small daughter, 4.50; Marblehead, Woman's Miss. Soc., 26.50; Salem, Tabernacle Ch., Aux., 186.09, 217 09

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, First Ch., Aux., 25; Granby, Aux. (to const. L. M. Miss Anna K. Benson), 25; Greenwich, Aux., 50.50; Hatfield, Aux., 23; Northampton, Edwards Ch., Aux., 81.96, First Ch., C. R., 1; Southampton, Aux., 12.75; Westhampton, Lanman Band (25 of wh. to const. L. M. Miss Louise Clapp), 35, 254 21

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Framingham, Grace Ch., Pro Christo Guild, 58.83; Hopedale, Jr. C. E. Soc., 1; Marlboro, Aux., 50; Natick, Aux., 57.35; Sherburne, Ch., 5; West Medway, Aux., 4, S. S., Prim. Dept. and C. R., 6, 182 18

Newburyport.—Friend, 5 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, Aux., 14, S. S., 1.63; Cohasset, Second Ch., 8; Hanson, S. S., 2.55; Kingston, Friend, 1; Marshfield, Mayflower M. C., 5; Plymouth, Aux., 35; Quincy, Susie Wales Hayward, 5; Rockland, Aux., 9.10; Stoughton, Miss Clapp, 10, 91 28

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Acton, Miss Charlotte Conant, 5; Ashburnham, Aux., 2; Boxborough, Aux. (25 of wh. to const. L. M. Mrs. C. Augusta Nelson), 39.52, C. R., 3.42; Concord, Aux., 10; Dunstable, Aux., 20; Fitchburg, Finnish Ch., 10, Rollstone Ch., Aux., 90, C. R., 20; Harvard, Messrs. Frank A. and Herbert A. Pollard, in mem. of their mother, Mrs. Mary L. Pollard, 50, Aux., 19, Willing Workers, 5; North Leominster, Aux., 36.15; Pepperell, Aux., 40, Jr. C. E. Soc., 1, C. R., 5; Townsend, Aux. (in mem. of Miss Myra Proctor, 30), 50, Jr. C. E. Soc., Mere Tots, 1, Wide Awake Club, 2; Westford, Aux., 27, C. E. Soc., 2.68, S. S., Cl. of Girls, 1.69, C. R., 4.10, 444 56

Old Colony Branch.—Mrs. Howard Lothrop, 3320 North Main St., Fall River. Attleboro, Second Ch., M. C., 25; Dighton, Brick Ch., King's Sons

and Dau., 1; Fairhaven, First Ch., Miss. Guild, 14; Fall River, W. F. M. S., 225; Middleboro, Aux., 119.54; New Bedford, North Ch., Aux., 3; Rehoboth, Jr. Aux., 12.50; Rochester, Aux., 30; Taunton, Broadway Ch., Aux., 21.19, Winslow Ch., Aux., 32; Taunton, East, Aux., 1.40,

484 63

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Int. Fund, Friend, 202.80; Int. Agnes R. Allyn Mem. Fund, 25; Int. Helena A. Dawley Mem. Fund, 55; Feeding Hills, Golden Rule M. B., 5.50; Southwick, Aux. (25 of wh. to const. L. M. Miss Maud E. Gillett), 30; Springfield, Emmanuel Ch., Aux. (prev. contri. const. L. M. Mrs. H. H. Moody), First Ch., Woman's Assoc., Miss Mary K. Stevens, 40, North Ch., Aux. (to const. L. M's Mrs. L. C. Graves, Mrs. George E. Stacy, Mrs. Charles R. Trask), 75,

433 30

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston. Tithe, 100; Belmont, Plymouth Ch., Aux., 8; Boston, Friends through Miss S. L. Day, 20; Boston, South, Phillips Ch., Jr. C. E. Soc., 8; Cambridge, North Ch., 15, Wood Memorial Ch., C. R., 5; Dedham, Aux., 16; Dorchester Second Ch., Y. L. M. S., 75, Village Ch., Aux., 30; Jamaica Plain, Central Ch., Aux., 75; Newton Center, First Ch. in Newton, Woman's Benev. and Ch. Aid Soc. 32; Norwood, Aux., 226; Somerville, Broadway Ch., Aux. and Friends, 360, Highland Ch., Women Workers, 10,

980 00

Wellesley.—Wellesley College, Class of '97,

83 75

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Barre, Aux., 30; Dudley, Aux., 25, Light Bearers, 6.48, C. R., 5.64; East Douglas, Aux., 60.40; Gilbertville, Aux., 10; Holden, C. E. Soc., 5; Leicester, Aux. (100 of wh. to const. L. M's Miss C. Giddings, Mrs. Wilfred L. Osborn, Mrs. C. E. Perry, Mrs. A. O. Strout), 170; Leominster, Pro Christo Miss. Soc., 5; Millbury, First Ch., Aux., 10; North Brookfield, Aux., 36; South Ashburnham, Ch., 7; Templeton, Aux., 5, C. E. Soc., 15.50, S. S., Prim. and Jr. Dept., 4; West Brookfield, First Ch., 7.83; Westminster, Friends, 10; Winchendon, Aux., 26.25, King's Dau., 5; Worcester, Friend, 500, Bethany Ch., Bluebirds, 4, Union Ch., Friend, 5,

953 10

Total, 5,048 96

LEGACIES

Newton.—Miss Maria B. Herring, add'l,

316 61

Worcester.—Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,

9 50

Total, 326 11

RHODE ISLAND

Rhode Island Branch.—Miss Grace-P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux., 27; Central Falls, Pilgrims of Avalon, 5; Dartington, C. E. Soc., 10; Kingston, Friends, 200, Little Rest M. B., 30.38; Little Compton, Aux., 9.25; Pawtucket, Park Place Ch., Pro Christo Soc., 58, Pawtucket Ch., Woman's Guild, 5, Jubilee Cir., 30, C. E. Soc., 5; Peace Dale, Aux., 81.35, C. R., 8.80; Providence, Beneficent Ch., Mrs. Alice F. Porter, 10, Central Ch., 1.140, Mrs. H. C. Waters, 10; Slatersville, Aux., 6; Woonsocket, S. S., 10,

1,645 78

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Gilman Fund, 25; Int. Eliza Freeman Woodward Fund, 10; Friend, 5; Danielson, Aux., 8.61; Eastford, Ch., 11.55; New London, First Ch., Aux., 20; Norwich, Miss Henrietta Davis, 10 cts., First Ch., Aux., Friend, 10; Scotland, Aux., 12.20; Thompson, Miss. Soc., 21, S. S., 3.61; Westford, Ch., 5; Windham, Aux., 4.40; Woodstock, Aux., 28,

164 47

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Bacon Fund, 979.50; Int. Clara E. Hillyer Fund, 456.32; Friend, 500; Friend, 50; Bloomfield, Ladies' Aid Soc., 25; Bristol, Aux., 25; Burnside, Aux., 9; Collinsville, Aux. (50 of wh. to const. L. M's Miss Caroline E. Colton, Mrs. Laura Perry), 75; Hearers and Doers, 25, C. R., 7, S. S., 5; Columbia, Aux., 90; East Hartford, United Workers, 10, M. C., 30; East Windsor, Aux. 17; Ellington, Aux., 83; Glastonbury, Aux., 200, C. R., 7, M. B., 59, S. S., Jr., Prim. and Kinder. Depts., 10; Granby, Aux., 44, O. J. S., 2; Hartford, Asylum Hill Ch., Aux., 150, Y. P. Assoc., 10, C. R., 16, First Ch., 7.65, O. J. S., 5, S. S. C. R., 6, Fourth Ch., Federation of Classes, 40, Immanuel Ch., Aux., 4, South Ch., Bible School, 21; Hockanum, Ladies' Aid Soc., 6; Kensington, Aux., 38.10, C. R., 14, S. S., 10; Manchester Green, Jr. C. E. Soc., 4; New Britain, First Ch., 826.96, C. R., 62, South Ch., Y. W. Christian League, 25; Newington, Aux., 80; Plainville, Aux. (with prev. contri. to const. L. M. Mrs. William J. Johnson), 21; Plantsville, Aux., 203; Poquonock, Aux., 44, Y. W. Ever Ready Club, 5, Stand By Cl., 3, C. R., 5; Rockville, Aux., 135; Rocky Hill, Ladies' Soc. of Missions, 6.35; Simsbury, Aux., 31; South Coventry, Aux., 21; Southington, First Ch., 28; South Manchester, Aux., 155; Suffield, Ch., 286.50, Aux., 1, Busy Bees, 2; Talcottville, Aux., 163; Terryville, Aux., 97; Tolland, Aux., 43; Union, Ch., 2; Unionville, Aux., 29; Vernon Center, 8; West Hartford, Aux., 137, C. R.,

10; Wethersfield, Aux., 22; Windsor, Aux., 63; Windsor Locks, Aux., 50, M. B., 19, S. S., 2,	5,626 38
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven, Conn. Friend, 5; Bridgeport, United Ch., Aux., 50; Cheshire, Aux., 30.50; Chester, Aux., 21; Cornwall, Y. P. Miss. Soc., 22; East Haddam, Aux., 27; Fairfield, Aux., 10; Meriden, Center Ch., Aux., 50, C. E. Soc., 5, First Ch., Aux., 30; Middletown, First Ch., Aux., 31.46, Third Ch., Busy Bees, 5; Mt. Carmel, Aux., 2.05; New Hartford, Aux., 6; New Haven, Mrs. E. C. M. Hall, 5, Grand Ave. Ch., Evening Cir., 5, United Ch., Aux., 125; Oakville, Aux., 13; Salisbury, Aux., 31.25; Shelton, Miss. Guild, 2; Sound Beach, Aux., 10; Southport, Dorcas Soc., 5; Stamford, Aux., 25; Stratford, Aux., 70; Thomaston, Aux., 55.40; Washington, C. R., 87.76; Watertown, Earnest Workers, 20,	749 42
Total,	6,540 27

NEW YORK

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Inc. Maria E. Davis Fund, 125; Inc. Wood Mem. Fund, 12.50; Berkshire, O. J. S., 5; Blooming Grove, 4.50; Bridgewater, W. M. S., 15; Brooklyn, Mrs. Clara A. Rogers, 25, Park Slope Ch., L. M. S., 8.73, C. R., 13, Puritan Chapel, W. M. S., 12.30, South Ch., W. M. C., 14.95, St. Mark's Ch., Ladies' Aid Soc., 2.75, Willoughby Ave. Ch., S. S., 5.21; Buffalo, Mrs. Emma N. Crosby, 279.08, First Ch., Woman's Guild, 75, S. S., 13.52, Fitch Memorial Ch., Aux., 11, Inasmuch Cir., 5, Plymouth Ch., W. M. S., 13; Camden, W. M. S., 23; Clayville, W. M. S., 1; Copenhagen, Woman's Union, 2.81; Crown Point, Aux., 13; Deansboro, W. M. S., 7, Dau. of Cov., 15; DeRuyter, W. M. S., 7; East Bloomfield, S. S., 27.71; Elmira, Park Ch., Miss. Soc., 15; Fairport, Aux., 25; Flushing, First Ch., 63.14; Forest Hills, Ch. in the Gardens, C. R., 9; Gaines, Miss. Union, 6.50, C. E. Soc., 3; Gloversville, First Ch., Research Club, 20; Groton City, W. M. S., 10; Homer, C. E. Soc., 2.50; Jamestown, Pilgrim Memorial Ch., Aux., 3.25; Lockport, East Ave. Ch., W. F. M. S., in mem. Miss Alice Crocker, 5; Morristown, First Ch., For. Miss. Soc., 31.50; Newark Valley, Home and For. Miss. Soc., 27.30, S. S., Prim. and Jr. Depts., 2, Smith Mem. Cl., 3; New York, Armenian Evangl Ch., Ladies' Aid Soc., 5, Bedford Park Ch., C. E. Soc., 5, Broadway Tabernacle, Soc. for Woman's Work, 127, Forest Ave. Ch., Aux., 20; North Bangor, C. E. Soc., 10; Northfield,

Aux., 10, S. S., Prim. Cl., 1; Ontario, Immanuel Ch., Prim. Dept., 3; Orient, Woman's Home and For. Miss. Soc. (25 of wh. to const. L. M. Mrs. George Lewis Edwards), 30; Philadelphia, Aux., 5; Redding Center, Conn., "Forward" 25.50; Rennselaer, First Ch., Miss. Soc., 5; Riverhead, Aux., 55, Sound Ave. Ch., Miss. Soc., 57.77; Rochester, South Ch., Ma Dive Cir., 10; Salamanca, W. M. S., 22; St. Albans, Katharine Austin, 4; Ticonderoga, First Ch., O. J. S., 5; Utica, Bethesda Welsh Ch., Acorn Miss. Cir., 3, Dr. Gwesyn M. B., 5; Walton, 6.25; White Plains, Woman's Soc., 75,	1,452 77
<i>Riverhead.</i> —Friends through the Misses Woodhull,	50 00
Total,	1,502 77

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, Lincoln Temple, Aux., 10; N. J., Bound Brook, O. J. S., 1.80; Closter, S. S., 4.52; East Orange, First Ch., Aux., 35; Grantwood, Aux., 14, S. S., 7.13; Jersey City, First Ch., Aux., 75, Waverly Ch., Aux., 7.50; Lindenwood, 3.21; Montclair, First Ch., C. R., 2, Watchung Ave. Ch., C. R. and Prim. S. S., 14.90; Upper Montclair, Aux., 35; Pa., Corry, Aux., 2,
 212 06 |

SOUTHEAST BRANCH

Southeast Branch.—Mrs. C. E. Enlow, Treas., Arch Creek, Fla. N. C., Beaufort, Ch., 50 cts.; Dudley, Ch., add'l, 6 cts.; Mary's Grove, Ch., 45 cts.; McLeansville, Ch., 70 cts.; Melville, Ch., 20 cts.,
 1 91 |

CALIFORNIA

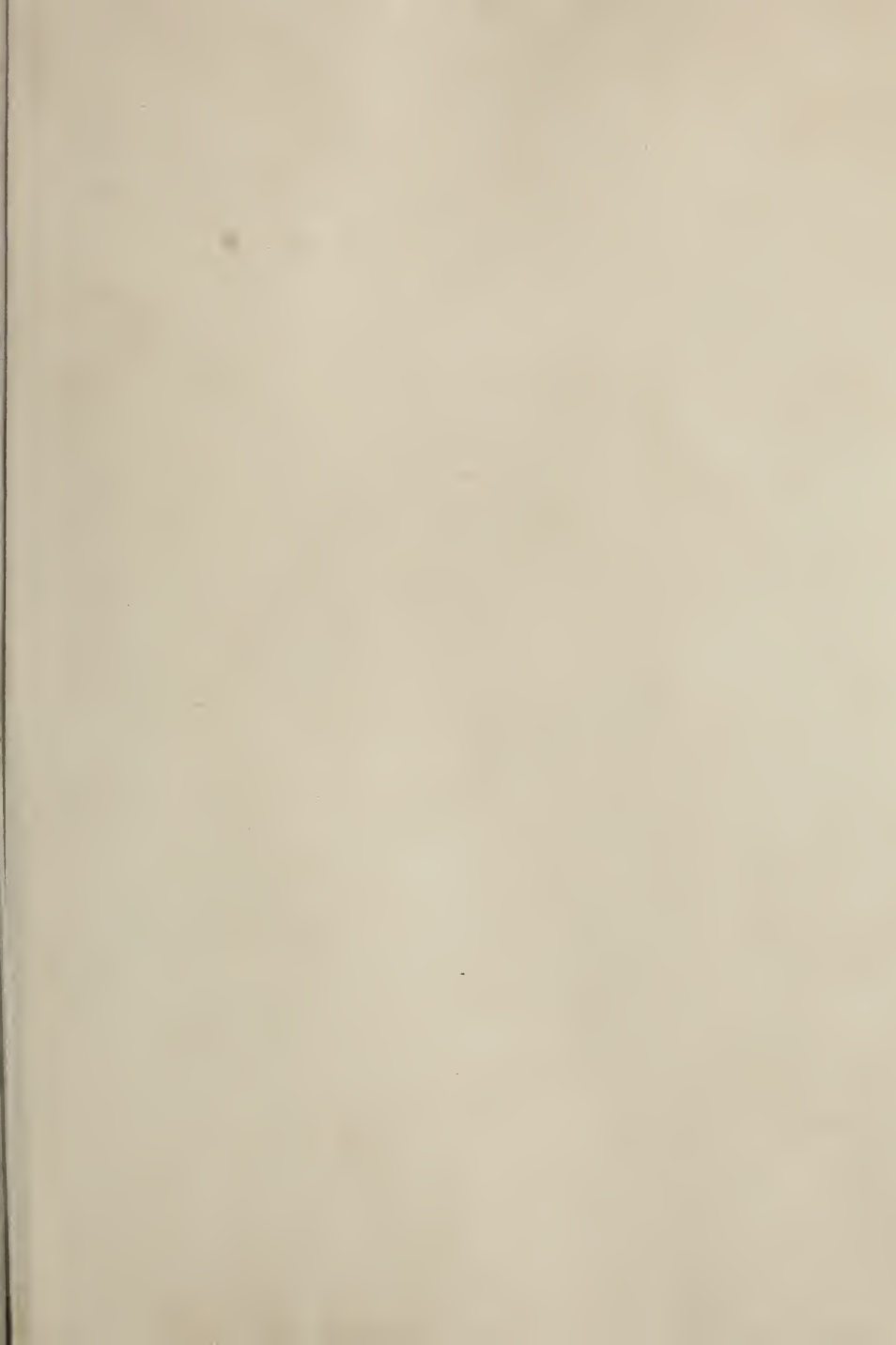
<i>Manhattan Beach.</i> —S. S.,	7 00
Donations,	13,578 93
Buildings,	5,612 69
Specials,	151 00
Legacies,	1,176 10
Total,	20,518 72

TOTAL FROM OCTOBER 18, 1916, TO SEPTEMBER 30, 1917

Donations,	115,014 93
Buildings,	59,247 74
Work of 1917	4,308 31
Specials,	2,199 92
Legacies,	17,921 28
Total,	198,692 18

GOLDEN ANNIVERSARY GIFT

Previously acknowledged,	221,053 59
Receipts of the month,	5,612 69
Total,	226,666 28



1911

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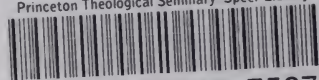
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Life and Light for Woman

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